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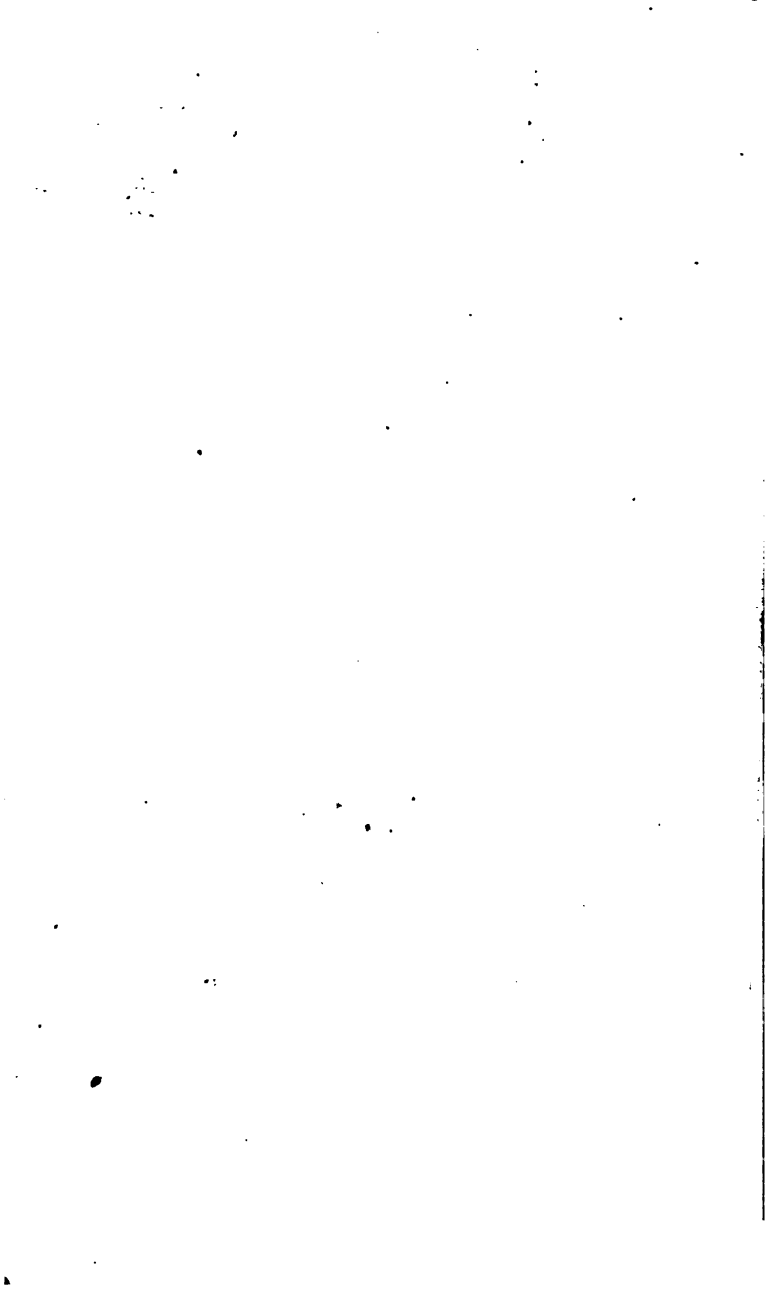
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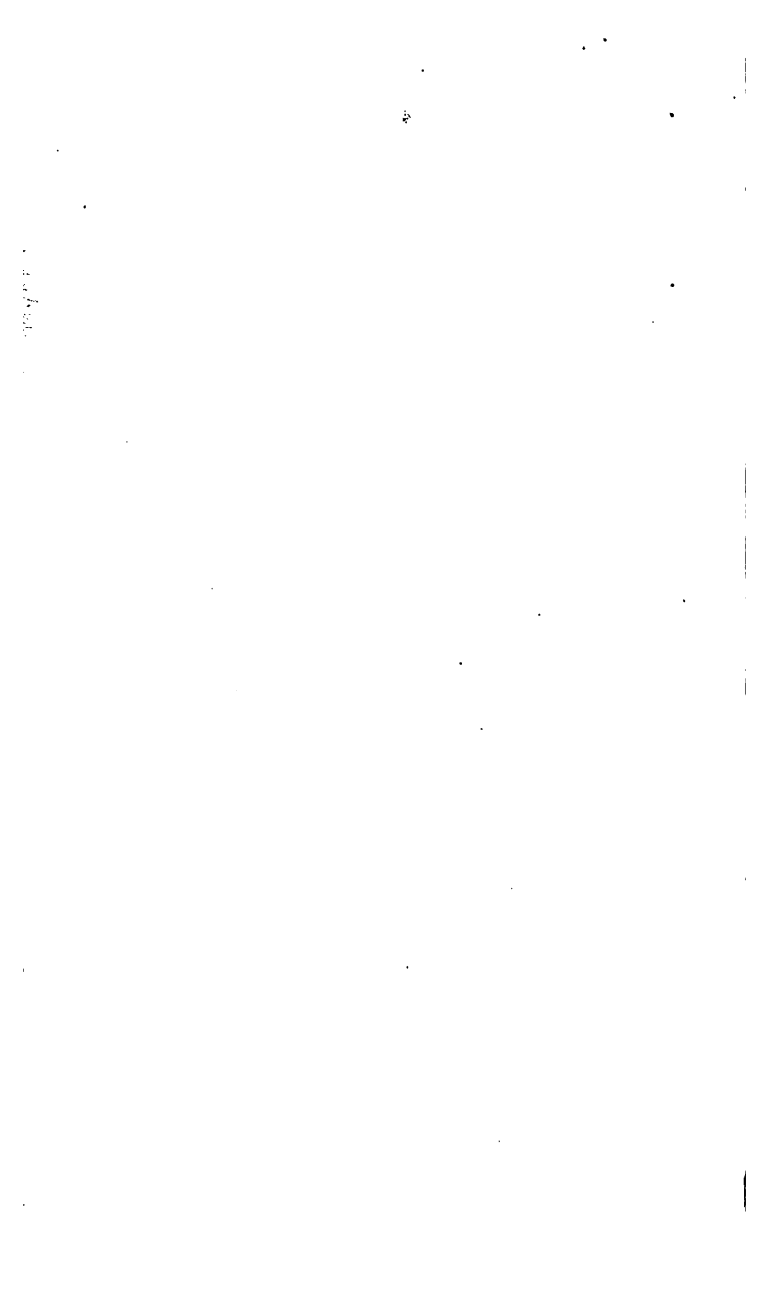
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THOUGHTS
ON
PARTS OF LEVITICUS.

No. I.
The Burnt Offering.

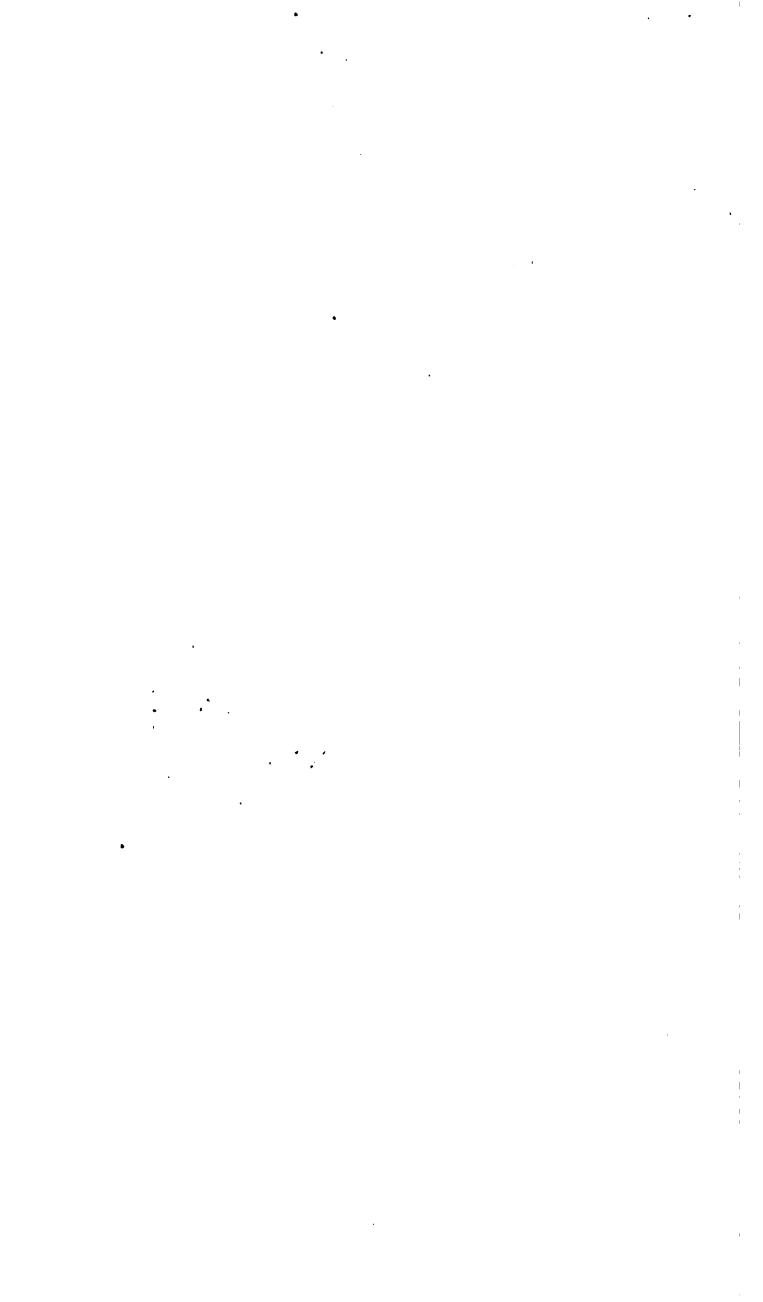
BY B. W. NEWTON.



LONDON:
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**PARTRIDGE, OAKLEY AND CO., PRINTERS, OXFORD PRINTING PRESS.
OXFORD MEWS, PADDINGTON.**

ON LEVITICUS I.

The Burnt Offering.

THE first anxiety of every soul awakened to consider its relation to God concerns its own salvation. Its cry is, "What must I do to be saved?" That cry God has answered. He has said, and the words remain written for ever, "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED." Our faith may be feeble; our appreciation of sin weak; our knowledge of Christ poor. We may be little able to say, that we are humbled as we *should* be humbled; or that we reverence God as we *should* reverence Him; or that we value Christ as we *should* value him: nevertheless, whosoever with the feeblest faith casts himself on God thus preaching peace through Jesus Christ, "HATH everlasting life, and shall not come into judgment, (κρίσιν) but HATH PASSED (μεταβεβηκεν) from death unto life." (John v. 24.) His own worthless name is set aside; it is, as it were, blotted out; and he stands accepted in the name of Another. He is "justified freely"—"has peace with God"—"has received reconciliation."

But whilst the Scripture thus plainly points to the door by which we enter the everlasting fold, another of its objects is to instruct those who are within. We enter the fold not as sheep that have never wandered, but as sheep that have gone astray—ignorant therefore and weak—still exposed to temptation—still prone to wander ; and as such, needing instruction, guidance, consolation. This the Scripture is intended to supply ; and such peculiarly is the object of the book before us. It explains to those who *have* believed, the fulness and completeness of their redemption. Israel, to whom were given in types the shadows of those mercies which are made to *us* verities in Christ—Israel received the book of Leviticus, not whilst they were in Egypt, not *before* they received the typical sign of salvation in the blood of the Passover lamb, but *after* they had quitted Egypt—*after* they had been saved from its judgment—*after* they had been recognised as the redeemed of the Lord. The midnight cry which suddenly arose from every Egyptian dwelling, was heard in none of the families of Israel. Strengthened by the food on which they had secretly fed in their houses marked with the blood of the lamb, they entered the wilderness, not as strangers to God and to His mercies, but as a people whom God had chosen for Himself, to learn His ways, and to maintain His testimonies.

One of the chief and most peculiar mercies granted to them in the wilderness, was the Tabernacle—the place of “appointed meeting” between themselves and God. There, as soon as it was reared up, God instituted those sacrifices which formed the basis of

Israel's rest in *Him*, and of His ability, without derogation from His holiness, to rest in *them*. SACRIFICE, therefore, is the great thought of Leviticus throughout. The altar with its holy fire seeking that whereon it might feed—the claim of the altar duly met by accepted offering—God satisfied and honoured—the worshipper protected, instructed, and blessed—these are the subjects of which the book of Leviticus treats. Believers learn in it the riches which are theirs in Christ Jesus: they learn also to see in the light of God's holiness, as well as of His grace, the nature of those short-comings and sins which need that those riches should be substituted for their poverty in the presence of God. They learn, too, how they are consecrated as His priestly servants to serve Him in the midst of holy, and also in the midst of unholy things.

The commencing chapters of Leviticus present to us *five* different aspects of the sacrificial service of Christ, varied according to the variety of those needs in us, which the grace of the one sacrifice is designed to meet. The want of that *full and unreserved devotedness* which is due on our part to God, and claimed by Him, but which is by us never rendered, is met by that abounding grace which has appointed Another, perfect in devotedness and self-renunciation, to be a *Burnt-offering* in our room. The manifold deficiencies in our personal *characters*—the presence in them of so much that should be absent, and the absence of so much that should be present, is met by the presentation of Him for us, the perfectness of whose character is here typified by the excellency of the

Meat-offering The condition of our *nature*, which is enmity against God, because sin, essential sin dwells in it, is met by the efficacy of the *Peace-sacrifice*, whereby, notwithstanding the enmity of our nature, peace with the Holy One becomes our portion. *Sin*, even when committed in such intensity of blindness, as that we understand not the heinousness of that which we are doing, and perhaps mistake it for good—such sin is met by the *Sin-offering*: or if it be committed *knowingly*, not under the blindness of ignorance, but in the wilfulness of a heart that consciously refuses to be restrained, it is met by the grace of the *Trespass-offering*. Such are the aspects under which the perfectness of the One Sacrifice is presented to us in the commencing chapters of Leviticus. The aspects are various, but the sacrifice is one; just as the colours of the rainbow may for instruction-sake, be presented to us separately, but the rainbow which they unitedly constitute is one. After we have learned in distinctness, we combine in unity. Nor is there any division of the perfectness of the one sacrifice in its application to them that believe. From the first moment we believe, the perfectness of Christ's sacrifice is in all its totality ours. We may not, perhaps, either appreciate or understand all that is typified by these various offerings, yet the united value of them all is reckoned to us by God. As we "grow in grace, and in the knowledge of our Lord and Saviour," we understand more, and appreciate better; but by such growth in understanding we do not *make* the blessing ours, we only apprehend that *which is* ours.

It must be self-evident to all who reflect on the perfections of God, that He as the Governor of the universe, *must* maintain those perfections unsullied, and *must* require that they should be duly recognised, and duly responded to by His creatures. The claims of God are never arbitrary. He only requires that which is needful to the happiness as well as to the holiness of His creatures. The happiness of heaven is this, that God being known and His character appreciated, He is necessarily, and if I may so say, naturally loved and honoured. It requires no effort in sinless beings to love and honour One who is essentially worthy of all honour, and all love. In heaven, as soon as God is known, He is loved—spontaneously loved; and we can easily conceive how the absence of such love must, in the judgment of heaven, be deemed the evidence of deepest sin. The power of that first and greatest commandment, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might,” is well understood in heaven; and a heart that for one moment fails therein, is instantly understood to be under the plague of sin.

But the thoughts of earth are very diverse from those of heaven. Here we are so accustomed to fall short of God’s glory, and failure in glorifying Him is so much regarded as the necessary law of our condition, that even believers find it difficult to look on failure in devotedness as sin—sin that needs atonement as much as their most dire transgressions. Even after we have owned the blood of the Paschal Lamb as delivering from the judgment due to our

natural condition, and after we have recognised the necessity of the Holy One bearing the curse earned by our transgressions, we nevertheless fail to estimate the want of perfect devotedness as being positive sin; and hence the appreciation of our own condition, as well as of the grace that meets it, becomes proportionately enfeebled.

In order to correct this error—an error fatal to all right apprehension of God, and our relation both to His holiness and to His grace—the first lesson given to us in the Tabernacle respects the whole Burnt-offering. We might perhaps have expected on entering that place of appointed meeting with God, to hear first respecting our palpable transgressions or sins. Our minds intuitively turn to the Trespass-offering, or to the Sin-offering; for conscience without much difficulty recognises that transgression violates our relation to a holy God. Yet neither of these Offerings are presented to our regard when God first speaks from the Tabernacle of Congregation. His first commandment respected the Holocaust, or whole Burnt-offering.

The Hebrew word עֹלָה which is rendered in the Greek version “Holocaust,” (whole Burnt-offering) and in our version “Burnt-offering,” means properly “that which ascends.” It was called “the Ascending-offering,” either because it was all made to ascend *on* the altar, or because it all ascended *from* the altar as a sweet savour of rest before Jehovah. In other offerings part was sometimes given to the priest, sometimes to the offerer;

but the Burnt-offering was ALL (the skin only excepted) rendered to God, and ALL burnt upon His altar. In the Burnt-offering therefore, there was a distinct recognition of the righteous claim of God on the unreserved devotedness of His creatures; but it was also the confession that that claim was responded to by none. When an offerer presented a victim to be accepted in his room, the very act of substitution implied, that the offerer acknowledged himself to be destitute of the qualifications which were found in his offering: otherwise, substitution would not be needed, for the offerer would stand in his own integrity. There was the confession, too, that the absence of these qualifications involved guilt—guilt deserving death; for otherwise the offering would not have been substitutionally slain—“killed before Jehovah;” and lastly, there was the acknowledgment that because no unreserved devotedness had been found in him, he needed an offering to be wholly given in his stead as “a sweet savour of rest before Jehovah.” The Burnt-offering therefore may be regarded as the type of Christ in respect of that full, unreserved devotedness of service, which caused Him, as the Servant of Jehovah, in all things to renounce Himself, and to render every energy, and every feeling, and finally His life itself, as a whole Burnt-offering unto God. Perfect in understanding, perfect in every mental, as well as moral power, He nevertheless glorified not Himself by these powers, but unreservedly devoted them to God. If He meditated, it was for God; if He spake, or if He acted, it was for Him. He knew Him whom He served, and He fully

loved Him. He appreciated the character of God—understood His counsels—knew what was needful to the maintainance of His glory, and met perfectly all its claims. Christ only could say, “I have set the Lord always before me.” “My meat and my drink is to do my Father’s will.” “I came not to do mine own will, but the will of Him that sent me, and to finish His work.” And when, at the close of His course of sorrow, He might have asked the Father to deliver Him from the Cross and from the wrath thereon endured—when, to use His own words, He could have prayed to the Father, and He would presently have given Him more than twelve legions of angels, He refused so to pray—He asked for no such deliverance, but meekly said, “Father, glorify THY name.” Here was the unreserved devotedness unto God which the Burnt-offering typified. “He was obedient unto death, even the death of the Cross.” The Cross had many other significations, many other relations; but one thing marked on it was the unshrinking obedience of Him who there suffered—One indeed who had ever said, “Father, not my will, but thine, be done.”

The first act in offering the Holocaust was its solemn presentation before Jehovah. Before it was placed upon the altar, and before it was slain, it was brought in its living perfectness to the door of the Tabernacle of Congregation, and was there presented before Jehovah. There the offerer, standing as in the presence of Jehovah, identified himself with the offering by firmly leaning his hand upon its head. It was equivalent to saying, “Let this offering be regarded as if it were myself; I lean on it as my

support before thee." The offering thus presented for his acceptance, was accepted for him to make "atonement for him," or literally, "to place a covering over him."

This presentation of the living victim in its *perfectness* (for it was to be a male—the type of strength and energy; and it was to be without blemish) is to be distinguished from its death, and from its being burned upon the altar. It was presented indeed in order that it might be slain and burned; and without its being so slain and burned, there could have been no atonement, no acceptance for the offerer: nevertheless, the act of presentation is to be considered by itself. It typifies the believer's recognition of the living excellency which individually characterized the Lord Jesus here—that excellency in virtue of which He was known as the "Righteous Servant"—"the faithful and the true Witness"—"the lover of righteousness," and "the hater of iniquity." The Lord Jesus had a personal, individual history of His own; and we can easily understand how in the case of those, who, like John and Peter, knew, loved, and followed Him, the thought of what Jesus personally had been, formed as real and distinct a subject of meditation as any of the results which flowed from His having been given unto death for them. They knew indeed the value of that death; they estimated the value of its results, but they knew also the value of THE PERSON who had died. They remembered, and they understood those words once and again uttered from heaven, "This is my beloved Son in whom I am well-

pleased." Indeed their apprehension of the living service of their Master, formed one of the chief elements in their knowledge of Him, and of God. Understanding the excellency of Him in whom they trusted, they appreciated the blessedness of those who, like themselves, had leaned their sinful hand upon the holy head of the Burnt-offering.

After having been thus presented, the victim was slain. If there should be in our minds a disposition to speak lightly of failure in devotedness, and to extenuate its evil, as if it were something easily to be excused in persons circumstanced as we, we find in the death of the Burnt Offering, the answer which God has given to thoughts so dishonouring to Himself, and so destructive of all right apprehensions of sin. The fact of the Burnt Offering being slain—*slain for atonement*, is an abiding witness, that want of devotedness to God is a sin that can only be "covered" by death—expiatory death. There are, indeed, other aspects in which we may consider sin. We may see it in the hidden depravity and uncleanness of our nature; we may trace it in the facility with which we fall ignorantly into transgression; or we may discover it in many a form of deliberate and wilful disobedience: but there is no more convincing evidence of its power, to those who are acquainted with the character of God, than that want of devotedness to Him, whereby ourselves, and not God, become the chief object of our heart's devotion and love. When the Disciples learned at last to know God in and through Christ, when they began to appreciate the perfect devotedness that had marked the service of

their Lord, they found in their own want of likeness to Him, evidences of guilt too deep to be met availingly by anything else than atoning death. They needed not to look to their palpable transgressions for proof that they required that Another should die in their room; they found it in the fact that they had *chiefly* loved themselves.

But before the Offering was placed upon the altar, another ceremony was appointed: it was to be flayed and divided into its parts. The head, representing powers of intelligence, observation, and directive control; the fat, which indicates healthfulness and vigour in the parts to which it pertains; the inwards, which typify the inward activities of thought and feeling; the legs, which denote the path practically pursued—these various parts were all carefully distinguished from each other before they were given to the altar. In this, again, we see the importance attached in Scripture to a knowledge of what Christ was whilst living and acting here; for it was here that He shewed how all His powers, inward and outward, were wholly and always dedicated to God. Even if no results had ever flowed to us therefrom, the living dedication of Christ would not have lost its excellency. It was excellent in itself apart from all its results, and, as we learn from this type, is to be considered not carelessly, but with minute and accurate discrimination by all who would appreciate the full value of the Burnt Offering. It must be observed, however, that that living value is, in the verse before us, regarded as something past: the victim *had been* slain—its energies arrested by death

—its life taken from the earth. In such knowledge, therefore, apart from the altar and from the priestly ministration thereon, there would have been only sorrow—sorrow like that of the Disciples who went to the Sepulchre with their spices, or who journeyed to Emmaus and were sad. They mourned over Him who was gone, but they understood not the purposes of God—they had, as yet, no view of the altar—no knowledge of the manner in which the holy fire of that altar had fed on and been satisfied with the excellency of Him for whom they sorrowed. But the moment their eyes were opened to understand the work which God's hand had wrought—the moment they stood, as it were, by the side of the Burnt Offering altar and understood the ministrations there, their sorrow was turned into joy. There they could consider all the sinfulness of their deficiencies, and think of God in all the fulness of His attributes, and yet rejoice in the knowledge, that all had been met by an Offering that had ascended, as a sweet savour of rest, before Jehovah for ever.

We can indeed scarcely estimate the change that took place in the apprehensions of the Disciples, when first they began to think of God as accepting them in the perfectness of the offering of Christ, or, to use typical language, when they became acquainted with the fire which had fed on the perfectness of the Burnt Offering. That fire represented the searching holiness of God. Israel had beheld that holy fire in Egypt when it burned terribly against the Egyptians. Peter became conscious of its presence, when, astounded by the manifestation of Almighty power in Jesus, he

said, "Depart from me; for I am a sinful man, O Lord." The lesson of the Burnt-Offering altar he had not yet learned. There, indeed, the fire was seen unchanged as to its holiness: its relation to everything merely human was taught in the wood given to it to be consumed: but the wood was not the only thing that was given, the Burnt Offering, also, was laid upon the altar, and the fire, as it fed thereon, although still the type of holiness, became the type of holiness *placated*. The coal from the altar could, after this, touch the lips of the unclean, and it could be said, "Lo, this hath touched thy lips, and thy iniquity is taken away, and thy sin purged."

The Burnt Offering was a sweet savour of rest unto Jehovah. The word "rest," omitted in our version, is important, as shewing how much it is the object of the whole passage to keep prominently before us, the great doctrine of SATISFACTION, in connection with this Offering. Two things were needful in order that God might rest in His people. In the first place His violated Law required a satisfaction that could be rendered only by death—atonement; but His claim for positive perfectness must be satisfied too. God could not rest in those to whom no righteousness attached, any more than He could rest in those whose guilt was unforgiven. Imputation of righteousness, therefore, was needed, and was granted in virtue of the same great act that gave them immunity from wrath. He who bore in their stead the stroke of judgment, did at the same moment present for them His own personal excellency to God. The offerer as he beheld the altar breathing

forth towards Heaven its cloud of fragrance, saw in that fragrance something that was attributed to himself. He learned in it the blessed truth of IMPUTATION.*

How far the Church of God need such "imputation," it must be left to their own consciences to decide. The history of Christianity is no bright picture. The path even of real Christians has been sorrowfully marked by the want of single-eyed devotedness to God. Eager to reign as kings before the hour for the supremacy of Truth has come, and impatient of "the endurance of the kingdom of Jesus," even real Christians early despised the Apostles' chiefest honour, and shrunk from being regarded as "the filth of the earth, and the off-scouring of all things" for Christ's sake. Even the brightest instances of individual faith, when narrowly examined, show how little any among the sons of men can say—"I have set the Lord alway before me." We are they of whom the Lord Jesus prophetically said, that "offences should abound" amongst us, and that because of them, the love, even of the greater part

* It has been said by some of late that there never can be any progress in real truth, unless we get rid of the absurd doctrine of imputation. No doubt it is a doctrine peculiarly adverse to the schemes of those who wish to make men happy apart from Christ. Men say, where is it taught in Scripture? We might rather ask, where is it *not* taught? Every page that alludes to the altar sending up the sweet-smelling savour of its offerings teaches it. Would the Scripture, which cannot lie, teach me that that ascends for me which does not ascend for me; and if it ascends for me, its excellency is attributed to me; and that is imputation.

(*τῶν πολλῶν*) of us—His people, should wax cold. Yet the sin even of Believers cannot frustrate the purposes of the grace of God. The Burnt-offering altar remains what it ever was; its offering retains its efficacy, and in virtue thereof the Church unitedly, and each believer individually, stands before God not only protected from the consequences of their failure, but accepted according to the excellency of Him who has lived, and who has died for them. They will enter into the presence of God, not as those who are to be oppressed by the recollection and sense of their failure; but as those who are to be welcomed and rejoiced over, because encompassed by the results of the sacrifice and service of Another. Our title to this blessing is not affected by the degree of our faith, nor by the depth of our spiritual experience, nor by the character of our service. It is given on the ground of what Christ is, and becomes the inheritance of the believer solely because of Him. The thief on the Cross, and the jailer at Philippi when they believed, could have had little knowledge of their condition—little estimate of sin—little experimental acquaintance with truth—little appreciation of Christ and the fulness of His salvation. Yet St. Paul himself, when able to say, “I have fought the good fight, I have kept the faith, I have finished my course with joy,” was not more certainly under the efficacy of this most precious offering than were they, from the first moment they believed. The babe that falls asleep in Jesus, has, as regards this, the same title as an Apostle; because that title is, in either case, derived exclusively from Another.

But whilst we have firmly to maintain the prerogative of grace, in giving according to its own bountifulness out of its own riches; and have jealously to guard those blessings which are the Church's common heritage, we must not on that account despise such present blessings, as are, by God's own appointment, made dependent on *growth* in the knowledge of Christ our Saviour. A knowledge not necessary for acceptance may be necessary for our comfort, and for the right direction of our service here. When first our eye is turned believingly towards Christ our Passover, we are quickened by the Spirit, and He begins to dwell within us. To quicken, is the work of the Spirit towards us when we are in the world; to teach us respecting Christ, and to cause us to appreciate the things freely given to us of God, is His work towards us when we are in the church. If then the Scriptures describe our relation to God after we have believed, by the type of one standing at the altar under the full acceptance of the ascending offering, should we not seek to recognise this as our position, even though it be true that we are safe without such recognition? If the Priests bearing the holy fire, and laying thereon the wood, be a type of believers occupied in the service of the sanctuary—there learning to estimate God's holiness, which is as the fire in contrast with all that is merely natural, which is as the wood, who would not desire to have an experimental acquaintance with such things? Yet the soul of a believer may, as regards its experience, linger in the Land of Egypt, and never know the lessons of the Tabernacle. It may

think of Christ as One who delivers from coming wrath—it may recognise the fire of Divine holiness as burning destructively against Egypt and its works—it may even appreciate its own immunity from that wrath through the blood marked on the doorposts and doors, and yet be a stranger to the Tabernacle; for to know the blood so sprinkled (blessed as such knowledge is) is not the same thing as beholding it presented at the altar, and there accepted with the offering of sweet-smelling savour. The one speaks of deliverance from destruction; the other of heavenly acceptance and joy in God. How different the place of an Israelite standing in the dark midnight scene of Egypt's judgment, and an Israelite standing as an accepted worshipper by the side of the altar in the Tabernacle of God! How different the aspect of that holy fire which on the night of Israel's release shone terribly against their foes, and the aspect of the same holy fire when seen in the Tabernacle on the Burnt-Offering altar! There it could be approached—there the priests could handle it—could consider its nature and acquaint themselves with its character. There they could learn what it eschewed, and on what it delighted to feed. If in Egypt they found deliverance, in the Tabernacle they found Him who had delivered. In thinking of Egypt, we learn what we leave; in entering the Tabernacle we learn whereunto we have come. New interests, new comforts, new prospects, new employments open on us when first we begin to appreciate our place at the altar. The abiding interests of eternal life are there.

I have already said that the appreciation of these things is not necessary to our acceptance; nevertheless, none that desire to advance in the knowledge of Christ will despise that typical unfolding of the riches of redemption which the book of Leviticus supplies. We *ought* to estimate Christ as there typified; we *ought* to apprehend His various relations to God and to ourselves as they are there shadowed. We should *desire* to be able to say of each particular type, that it had been verified, more or less, in the apprehensions of our souls. In this way, Leviticus becomes a most useful test, whereby to prove our spiritual experience. Our experience falls short of that which it might be, just in proportion as it fails to realize the manifold relations of the one great Sacrifice here typically indicated. Such falling short in our experience does not take from us the gift of salvation, for that is of grace through faith; yet, although not less secure, we are less happy—less able also to serve God. He might be very sure of having attained maturity in the knowledge of Christ, who could say that the experience of his heart accorded with the types of this holy book; but who amongst us will pretend to this? Are not our attempts even to sketch what these types are, mere feebleness? Nor should we have courage to attempt it, if God made us offenders for a word, or if He despised the day of small things.

But there is yet another relation of the altar of burnt-offering; it is the place at which we may ourselves serve. The grace of the Lord Jesus which has given us acceptance, has not shut us out from that

which He considered, whilst here, His peculiar joy—the service of God. Therefore He has consecrated an altar for us, and left it as the place for *our* service, and for *our* gifts. The object indeed for which the Lord Jesus served, was essentially different from any that can be proposed to us; for He served in order that He might redeem. In life, and in death, He acted and suffered only as the Redeemer; but none of us can redeem our brother, nor give unto God “a ransom for him.” Moreover His service was in itself perfect, and was accepted in its own intrinsic excellency; whereas ours, being imperfect, can only be accepted through Him. Nevertheless, we through Him draw nigh to serve the same God. He gave us an example, that we should follow His steps. If He found in devotedness to God the spring of His joys, in a world which was to Him otherwise as the valley of the shadow of death, a path of similar character is, through His grace, opened to us. We too may render the powers of our being unto God. We too may spend upon others, and not upon ourselves. We too may receive the approbation and praise of God—His approbation here—His praise in the day of the glory of Jesus. It was but a small thing for the Philippians to part with a little of their worldly goods in order to relieve the need of an Apostle of God, yet how is this their gift spoken of in the Scripture? It is spoken of as “an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.” The value of Christ was reckoned to it, it ascended in the value of the Offering that had been burned on the Burnt-offering altar. Who then would not desire to

serve such a God—to serve on such terms as these? This is the true way of learning to deny ourselves. It is comparatively a light thing to lose our lives in this world, if we gain these employments, and these compensating joys in the Tabernacle of God. Self-denial, as self-denial must necessarily be painful; but when accompanied by the happy consciousness of accepted service, the pain is counterbalanced, or rather, commuted into joy. The self devised austerity of ascetism has no element in common with this. It knows nothing of the altar of Burnt-offering, nothing of the happy liberty of the service of Christ.

When the soul even feebly apprehends these things, it cannot but desire to dwell in this Tabernacle, and to serve at this altar. “Blessed are they that dwell in Thy courts, they shall be still praising Thee.” “I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.” Nevertheless, we must be prepared to learn in the Tabernacle many an humbling lesson respecting our own incapacities, and our want of thorough devotedness to God. Humiliation will be one result of every right attempt to serve Him fully. Yet, this will only enhance our sense of the excellency of the service of Him who served, and who died at that altar for us. We shall the more gladly lay our hands on the head of that holy victim, and bless God for that wondrous provision of His grace that has made its excellency ours. We shall meditate with the more joy on that coming hour, when the great manifested proof of our having been accepted in the value of the great Offering will be given, by our receiv-

ing in attestation of its preciousness, change—such change as shall leave in us nothing that is weak, nothing that is unworthy, but shall give us new powers of being, to know as we are known, and to love, and to serve perfectly. Then only shall we fully understand the results of the Burnt-offering having been accepted for us.

NOTES.

IN reading the typical parts of Scripture, we must remember that we have frequently to draw *contrasts* between the appointments of God to Israel in their typical ritual, and the application of the anti-typical realities to ourselves. The Epistle to the Hebrews abounds with such contrasts. For example, Aaron needed to offer for himself as well as for the people ; but Christ needed no offering for Himself. Aaron offered again and again, and yet never perfected those for whom he offered ; whereas, Christ offered ONCE, (εφ'απαξ) and *for ever perfected* as to acceptance all who come unto God by Him. If in such cases we institute parallels instead of drawing contrasts, we sap the foundations of our faith.

Israel had to provide for themselves the various offerings, and to offer them in the appointed manner. If the offerings could not be procured, or if, when procured, they were not offered according to the manner, the result was not attained. But observe in our case the contrast. For us the Sacrifice *has been* provided, slain, offered, accepted. All has been finished ; and the moment we believe, we reach the point which Israel typically attained when they were able to say, that all the appointed ceremonies had been duly accomplished by them ; and what is

more, we reach it for ever. In the case of Israel, the mercies typified by the Altar, mercy-seat, and all the ministrations of the Tabernacle, were held by them on the tenure of their own faithful obedience to God's holy law; consequently, they have been all forfeited: whereas, the believer's title to these mercies, being made dependent on Him who is consecrated for us in the power of an endless life, remains unchanged for ever. How unspeakably important then such contrasts. If, instead of drawing them, we institute false parallels, and suppose that what was typically done by Israel must be by us repeated (if not outwardly, yet in the apprehension of our souls) then we frustrate the grace of God, and become virtually teachers of law. Popery re-enacts pseudo-levitical ceremonies, which it pretends to be necessary for attaining an effectual interest in Christ's sacrifice; but even where this gross delusion is avoided, there is a doctrine which makes the inward realization of the value of the great Sacrifice to be necessary to the attainment of an interest therein. This is inward Popery, and is scarcely less destructive of God's method of saving "through faith."

Sin, says the Apostle, is so entirely forgiven to the believer, through the offering of the body of Jesus ONCE, that "there remains no more offering for it," (Heb. x. 18,) consequently, there is not one type, that concerns acceptance or forgiveness of sin, that is not accomplished to every believer. Its blessing rests upon him the moment he believes in Jesus. The same may be said of those classifications, under which the various services of Israel were distributed. For

example, we find the individual Israelite, or the congregation of Israel as such, set in one position of service; the Levites in another; the Priests in another. Yet all these various positions and their accompanying privileges pertain to all believers. Every believer is an Israelite—a Levite—a Priest; but as we say that an Israelite standing as an offerer by the side of the Burnt-offering-altar, occupied a higher position of typical privilege than an Israelite protected in Egypt under the blood of the Passover, so, on similar grounds, we say, that an Israelite acting as a Priest, occupied a place of higher privilege than one who acted merely as an offerer. The passive place, or the place of ignorance waiting for guidance, marked for the most part the relation which individual Israelites or the congregation of Israel as such, held towards the Tabernacle and its service. They did little—sometimes they did nothing, and what they did was commonly under the direction and superintendence of others. They were, for the most part, ministered to; passive reciprocity, rather than agency, was the chief characteristic of their condition. The Priests, on the other hand, acted as those who belonged to the Tabernacle—had entrance into the sanctuary, and understood the ways of God. They were able, intelligently, to worship and to serve, and it belonged to them, therefore, to guide, and to instruct others. Thus, in the chapter before us, the offerer approaches the door of that House to which the Priest belongs. The offerer presents his offering, and divides it into its parts, showing thereby that he has some apprehension of its excellency; but

when it becomes necessary to present those parts duly to God—when the fire is to be handled and brought into contact with the wood and with the sacrifice, then the offerer does nothing. All such service as indicated an acquaintance with God in His own holy character, and with nature in its nothingness, and with the adaptation of the sacrifice to God's altar—all such knowledge pertained to the Priests alone. The presentation of the sacrifice—the ability to say, "here the sacrifice is," is one thing; a wise and understanding estimate of it in its relation to God is another. Such estimate implies priestly knowledge.

And here, again, observe the importance of *contrast*. No mere Israelite could be a Priest, but all believers are Priests—even a royal Priesthood, (1 Peter ii. 9); all have received the priestly anointing; all have access even into the Holiest of all. Nevertheless, although all believers are Priests, they may practically in their habits and in the inward apprehensions of their souls, fall back, as it were, into the condition of mere offerers; or even into that of Israel in Egypt, where no altar could be reared unto the Lord. When the soul thinks *only* of Egypt and its own deliverance from destruction, without considering the new relations in which it stands to Him who has rescued it, it has not, *practically and experimentally*, entered the Tabernacle even as an offerer, much less as a Priest. We may so live below our privileges, as to realize little of that which is nevertheless fully and unalienably ours. The Corinthians were, practically, more in the position of the congregation than of Priests, when they were permitting the Apostle, not merely to

labour and suffer for them, but even to think and to act for them, in things in which they might have thought and acted for themselves. But their souls, because of evil which they had encouraged, and because they had wished "to reign as kings" before the time, were but little exercised—little enlarged. They were being fed as babes, when they might have been acting as men. Content with receiving blessing, they were little anxious to increase in the ability of apprehending or practically using it.

If we see a believer meditating *exclusively* on his own immunity from that blow which is about to fall on the world around him, we see the antitype of an Israelite yet in the land of Egypt, there waiting for deliverance from the doom of the Egyptian, in virtue of the blood marked on his door-posts and doors.

Again, if we see a believer meditating on Christ as the One who has atoned for his (the believer's) shortcomings in glorifying God, and who has supplied His perfect devotedness in the room of his (the believer's) failure, we see, antitypically, an Israelite brought into the Tabernacle of God, and laying his hand on the Burnt-offering.

Again, if we see believers so instructed in the knowledge of Christ as to be able to strengthen themselves and others therein; if we see them appreciating the nothingness of man and the holiness of God, and the perfectness of the offering that has met that holiness, we see an antitype of those who had priestly knowledge and priestly service at the altar.

Thus, whilst we carefully remember to draw that all-important contrast, and to say, that what these

Priests typically did, has been so accomplished by the one offering once made, that all is finished, and "there remaineth no more offering for sin;" yet we do not discard these types, as though they furnished no instruction. Though we seek no longer to propitiate the holy fire, yet we may learn the character of that fire which *has been* propitiated; and although we seek to bring no offering for sin, we may meditate on the detailed perfectness of that which *has been* brought, and gain fresh views of its acceptableness on the altar of God.

VERSE 1.

And Jehovah called unto Moses, and spake unto him from the Tabernacle of Congregation, saying:

Tabernacle of Congregation] Literally, "Tent of appointed meeting" — "*Tabernaculum conventus*." The word translated "congregation" is derived from a word signifying "*to appoint*;" and is applied either to time or place. Thus, the grave is called in Job, "the place of the *appointed assemblage* (בֵּית מוֹעֵד) of all living." This word was applied to the Tabernacle, because it was the appointed place for Israel to assemble, there to meet Jehovah. It remained a Tent or moveable habitation until, the conflicts of Israel having (typically) ended in triumph, the type of final establishment and rest was given in the Temple.

The redeemed people of God only, know God in the Tabernacle; and none, who belong not to that Tabernacle on earth, can belong to God in Heaven.

All who are "of faith"—all who have fed on the Passover Lamb, belong to the Tabernacle; but Egypt is the type of the position of all besides. How important to remember this, when so many efforts are being made to destroy the distinctions which redemption has constituted, and to speak of man's *natural* condition as having in it the elements of saving relation to God! Men wish to sweep, as it were, from the earth, the Tabernacle and its lessons, and to sanctify Egypt in the name of God.

Israel themselves knew nothing of the Tabernacle whilst in Egypt: it was a gift reserved for them after they had entered the wilderness. They were led into the wilderness not merely to learn its solitude and its sorrows, but to become acquainted with God—His service and His ways. The holy vessels of the Tabernacle, the inner curtains of blue, and purple, and scarlet, the Priests robed in garments of glory and beauty, stood in strange contrast with the waste and howling scene around them; yet faith has still to know the same contrast, whilst learning *here* respecting Christ and the various relations in which we stand to God and to Him. The heart that lingers in Egypt and refuses, as it were, to enter the wilderness, will little learn the lessons of the Tabernacle; but all who recognize how truly redemption has separated them for ever, from that land of nature and of curse, will find, in the knowledge of the Tabernacle, their daily solace, till the hour comes for them to enter into the abiding rest.

The Tabernacle outwardly had "no form or comeliness," being covered with rude badger skins. It

might easily therefore, be despised; but they who went within, found there a golden sanctuary, and curtains of heavenly colour, and lamps of holy and heavenly light.

In the Tabernacle we typically learn the relations of God to His redeemed people. We are there taught respecting the sacrifice provided for us in Christ—its fulness—its various relations to God, and to ourselves. There we learn the ground on which we worship and serve Him, meeting Him in the blessings of peace through redemption.

VERSE 2.

Speak unto the children of Israel, and say unto them, if any man shall offer from among you an offering to Jehovah; from the cattle, that is to say from the herd or from the flock, shall ye offer your offering.

Speak unto the children of Israel, &c.] There were two relations in which these ceremonies stood to Israel. In the first place, they were shadows of future blessings to be accomplished in Christ; secondly, their present blessings, civil, social, and religious, were made dependant on their due observance of these, and other parts of the Law. Few in Israel cared to regard these ceremonies in any other light than this. They regarded them as ordinances of God—the Governor of their nation, which must be observed, in order to secure immunity from present penalties affixed to disobedience. Indeed, the typical reference of these things was

dimly understood by any until Christ came, and the Spirit was given. Till then, such parts of Scripture were like a roll written in transparent letters that needed a lamp to be placed behind them, in order to make them appear in their distinctness. Now that Light has been given, and the roll would be fully legible if it were not for the sinful dimness of our own eye-sight.

If any MAN shall offer from among you an offering to Jehovah, &c.] The manner in which this verse contrasts MAN (Adam) with JEHOVAH should be observed. "Adam," which is the name that denotes our origin as taken from "the ground," is the word employed to designate man, when the attention is directed towards those circumstances which characteristically mark his earthy condition here; thus setting him in distinct contrast with Jehovah—the self-existent and eternal I AM. The arrangement of the words in Hebrew, viz: "A man if he shall offer, &c. &c. . . . to Jehovah," fixes the thought primarily on man in the earthy condition of his being—"dust and ashes," approaching Jehovah in the excellency of His being, in the confidence however, of possessing an offering worthy of Jehovah, and capable of atoning for all his sinful deficiency in relation to Jehovah.

There are several parts of Scripture, of which the especial object is, to direct our thoughts towards man, in the weakness and misery of his fallen condition here. "Man, that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow

and continueth not." (Job xiv. 1.) But it is not in the *mere* consciousness and confession of this condition that we approach the altar of Burnt-offering. We do indeed confess that we are "dust and ashes," and that *wood* consumed in the fire, is a fit type of our condition; but we confess this by the side of an offering that has "covered us over," and left for us in result, acceptance, joy, and blessing.

The 90th Psalm, entitled "*a prayer of Moses, the man of God,*" is another example of man viewed *as man*, and *not* as standing under the blessings which redemption has brought. "We are consumed by thine anger, and by thy wrath we are troubled: Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told, &c." Contrast with this the words of the Apostle, "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us." (Rom. viii.) The Psalm belongs to that "house" or economy over which Moses was set as the servant—the words of the Apostle belong to that "house" over which Christ is set as the Son. (Heb. iii.) Yet, how often is that Psalm read as if it were the description of the

state proper to a believer now! We *do* know man in his nothingness, but what if that were our only knowledge? How could we then say, "more than conquerors?" Yet, this we *can* say before the Burnt-offering altar, and think of man in his nothingness too.

The word, which in our version is rendered "bring," קָרַב (whence Corban, *an offering*) means, *to bring or to present as an offering*. It implies, in its Levitical use, solemnity of presentation; I have therefore translated it "*offer*" or "*present*"—"offer" is the rendering our translators have commonly adopted throughout the chapter.

VERSE 3.

If his offering be a burnt-offering from the herd, he shall offer it a male without blemish; at the door of the Tabernacle of Congregation he shall offer it for his acceptance in the presence of Jehovah:

The word translated "Burnt-offering" is, in Hebrew, עֹלָה (Holah) which means "*that which ascends*." This offering was thus designated because it was wholly lifted up or caused to ascend upon the altar; or because it was wholly burned on the altar, and thence ascended in sweet-smelling fragrance before Jehovah. To Him it was altogether devoted, no part excepting the skin, being reserved. Hence the Septuagint ὁλοκαυτωμα—Holocaust—*Whole-burnt-offering*. The unanswered claim of Jehovah (unanswered, I mean, by us) for the unreserved resignation of every thing to Him, is met by the substitution of the *Burnt-*

offering, first presented, next slain, and then given unreservedly to the altar.

First, it was *presented*. The offerer of the bullock coming close to the very door of the dwelling-place of Jehovah, as if to recognise Him in all the fullness of His attributes, there "*presented*" the Burnt-offering. This act of "presentation" should be noted; for it directs our thoughts to what the victim had been, and was, *in itself*. It is the recognition of its *living* perfectness.

The Offering was thus presented "*for the acceptance*" of the offerer—I say for his acceptance, for such is the right translation of the words לְרִצְוֹנִי as they are rightly rendered by the Septuagint (δεκτον) and by the Vulgate (*acceptabilis*). Indeed, our own translators have so rendered them in Lev. xxiii. 11, "He shall waive the sheaf before Jehovah *to be accepted for you*." And again, in Exod. xxviii. 38, "And it (that is the golden plate) shall always be upon Aaron's forehead that they may *be accepted* before the Lord." When this alteration is made, the concluding words of the following verse are brought into their proper correspondency: "He shall offer it *for his acceptance* before Jehovah . . . and *it shall be accepted for him*."

The mis-translation of these words has led many to imagine that the Burnt-offering was distinctively a voluntary offering; whereas, it is contrasted with voluntary offerings, as in the following passage "a Burnt-offering or sacrifice in performing a vow or in a *free-will-offering*," (Num. xv. 2). Not only was the Burnt-offering *demanded* by the ordinance of

God from Israel unitedly, as in the daily Burnt-offering, and in the annual ceremonies of the Day of Atonement, but it was continually required of individual Israelites. See Lev. xii and xiv. Indeed an Israelite, who walked in the fear of God, would feel himself under perpetual obligation to bring a Burnt-offering, whenever he became conscious of failing in right devotedness towards God—and that might be more often than the day. When seeking through the Burnt-offering *atonement*, because of *not* having loved the Lord his God with *all* his strength he would no more think that he was bringing “a free-will-offering,” than he would think so when bringing a sin-offering or a trespass-offering. If the latter were required when he *had* done things that were *forbidden*, the Burnt-offering was equally required when he had *not* done that which was commanded. The same Law that said, “Thou shalt *not* covet,” said also, “Thou *shalt* love.”

Moreover, acceptance, according to the acceptableness of the offering presented, was sought through the Burnt-offering quite as much as deliverance from wrath through its death. No one could regard an offering *needful* to the attainment of such a result, as being a free-will-offering.

It is true indeed, that the service of Him, whom the Burnt-offering typified, was voluntary. All that Christ did and suffered was voluntary, whether He be represented by the Burnt-offering, Sin-offering, or any other offering: but here we are speaking not of Christ, but of the offerer standing with his hand on the victim, and so seeking acceptance.

VERSE 4.

And he shall lean his hand upon the head of the Burnt-offering, and it shall be accepted for him to make atonement for him, or literally, to place a covering over him.

And he shall lean his hand on the head, &c.] The word rendered in our version, "put"—*סָמַךְ*—means properly to place or lay something upon any thing, so that it may rest upon, and be supported by it." (Gesenius.) See Amos v. 9, "and *leaned* his hand upon the wall." Thus we lean for support upon the excellency of our Surety, even as the weight of holy wrath once "*leaned*" upon Him. "Thy wrath *leaneth* (*סָמַכָהּ*) hard upon me, and thou hast afflicted me with all thy waves." (Psalm lxxxiii.)

And it shall be accepted for him, to place a covering over him.] The word translated in our version "*make atonement*"—*כָּפַר*, means properly "*to cover*." It is first used when Noah is commanded to cover the Ark with pitch: Gen: iv. 14. Indeed the Hebrew for "*pitch*" is derived from this verb, because pitch covers that over which it is spread, and conceals or protects it. When this word is used in the Scripture, in relation to us as sinners, or to our sins, it means to cover, either in the sense of *hiding from the view*, or of *protecting*. When applied to sins (as in Dan. ix. 42, "to cover iniquity") *hide* may be taken as the predominant thought: when applied to the sinner, "*cover*," in the sense of *protecting* from the consequences of his sin, will best give the meaning. Thus, in

Lev. xvi, Aaron, on the Day of Atonement, is said to cover himself around and his house “around”—
—כָּפַר בְּעַד—
—as when one draws a circle or wall around oneself for protection. In the passage before us, the thought is protection derived from a canopy or shield placed *over* you. It shall be accepted for him, *to cover him over*, or *to put a covering over him*.

In the word translated “*accepted*” (it shall be accepted for him”) there is the thought, not of the offering being received merely, but received as grateful and excellent in the sight of Him who accepts. The force of this word may be seen in the following passages: “Mine elect in whom my soul *delighteth*.” “The Lord *taketh pleasure* in His people.” This is a thought which has great prominence in the Burnt-offering. Compare the *ἐναρεστος*, *ἐνπροσδεκτος* and *ἐνδοκία* of the New Testament.

Thus that which covers us over not only protects us; it does more—it covers us with its excellency. A shield or canopy may be strong to protect, yet it may have no intrinsic value. But it is not so with our Offering. In protecting, it also covers us with its excellency. Its acceptableness is imputed to us. Hence justification always includes the notion of imputation of righteousness. To justify, means, to pronounce righteous. Hence, when God justifies, He not only refuses to impute guilt, He also attributes righteousness. Thus when the Apostle speaks of Christ as “the chief corner-stone, elect, precious,” he adds, “to you who believe, that preciousness (viz: the preciousness of that stone) attaches”—*ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν*.

In the arrangements of God in redemption, the blood that is shed for our sins is also in its preciousness reckoned to us—it was the blood of the righteous One. Thus forgiveness, i. e. non-imputation of sin is, in the Gospel, always accompanied by imputation of righteousness. This explains the words of the Apostle in Rom. iv.—“Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works; saying, Blessed is he whose iniquities are forgiven and whose sins are covered; blessed is the man to whom the Lord will not impute sin.” In this passage, non-imputation of iniquity is spoken of as equivalent to imputation of righteousness, which indeed is the necessary result of that which blots out our sins being also accepted for us on the altar, according to its intrinsic preciousness.

It is the especial object of the chapter before us to treat of the acceptableness of Christ's person and service. This is made the predominant aspect here. It is not as when the Sin-offering is consumed without the camp—there we see Christ made a curse for us, but in the Burnt-offering we see Him obedient unto death, and glorifying God in laying down His life for us. In the one case, our thoughts are directed to the infliction of the stroke on Him whom it pleased Jehovah to bruise; in the other to Him meeting that stroke as the obedient One—glorifying God. In the Sin-offering burned on the altar, we see that which satisfied the claim of holiness against the sinner, so that God can rest *appeased*; in the Burnt-offering we see that which so satisfied Him, that He can rest in us *well-pleased*. The though

of "*acceptableness*" therefore in the sense described, peculiarly attaches to the Burnt-offering.

VERSE 5.

And he shall kill the bullock in the presence of Jehovah, and the sons of Aaron the priests shall offer the blood and scatter the blood upon the altar round about, which is at the door of the Tabernacle of Congregation :

And he shall kill the bullock, &c.] This act was the indication, on the part of the offerer, that he himself deserved death ; but that he was protected from the consequences of his own sinful want of devotedness, by the substitutional death of the victim. The blood was then brought nigh, and "scattered on" the altar by the priests. Service at the altar, as implying acquaintance with the character of God, and apprehension of the suitability of the sacrifice for presentation to Him, was restricted to those who had the priestly anointing. All believers now are, as I have already said, *priests*, however they may fall back, in their practical habits of thought, into the condition typified by the offerer : and although, in the exercise of our priestly functions, we offer no atoning blood, nor perform any such services as are here indicated, (all having been once and for ever accomplished for us) yet we may learn, under these types, what *has been* accomplished for us : we may meditate on them before God ; we may worship Him in the comfort of these truths, and may teach others respecting them ;

and herein consists priestly knowledge—priestly service. Consciousness of the possession of a substitutional offering, and the knowledge of being protected under the value of its death, were the characteristic thoughts of the offerer: but the priests, whilst recognising all this, understood also, as belonging to the house of God, the manner of His altar, and the nature of the holy fire that burned thereon, and the suitability of the offering thereon placed. The Corinthians, although priests, were little conversant with the altar: the Galatians, still less. Indeed, they had almost forgotten even the Passover-lamb.

The condition of the Disciples between the resurrection of the Lord and Pentecost, may perhaps be referred to, in illustration of the difference between the knowledge of an offerer and of a priest. Those Disciples, like all other servants of God under previous Dispensations, had been quickened by the Spirit, and had received the Spirit as the spirit of servanthip—*δουλείας*. (Rom. viii.) In addition to this, they had received the instructions of the Son Himself: nevertheless, they did not receive the Spirit as *the Spirit of sonship* (*υιοθεσίας*—*filial condition*), nor as the power of priestly service, until Pentecost. Then their thoughts became suited to the condition of those, who had not only been brought nigh to God, but who knew Him to whom they had been brought, and apprehended the manner in which His grace had used, and was using for them, the riches of the great sacrifice. The Disciples, when instructed at Emmaus, had doubtless, some lively

apprehension of the value of the service and death of the Lord Jesus ; but how different their condition when, after Pentecost, they were able to understand in their own hearts, and to explain to others, the fulness of the grace wherein they had been made to stand, and the character of those Divine Persons, from whom, and through whom, that grace had flowed ! Before, they had regarded things as *from without* the sanctuary—now, they regarded them as *from within*. The suddenness of the transition in their case, would well enable them to appreciate the difference between the knowledge of an offerer, and the knowledge and communion of a priest.

None probably who read these pages will require proof for the assertion that all believers are priests. If any should demand it, they will find it in the two following texts. “Ye are a chosen generation, a royal PRIESTHOOD. (1 Pet. ii. 9.) Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and PRIESTS unto God and His Father ; to Him be glory and dominion for ever and ever. Amen.”

The priests shall offer the blood.] “Offer” קָרַב which is here rendered by our translators “*bring*,” means, in Leviticus, as I have already said, “*to bring near and present as an offering*.” It involves the thought of solemn presentation, and is especially used in relation to such offerings as were presented with a view to their “*acceptableness*” (רְצוֹן) being acknowledged. It has not therefore, the mere general sense of הָבִיא (bring) which is used in Lev.

xvi., where the removal of defilement is the object proposed.

The blood of atonement may, as I have before said, be viewed as shed under the stroke of righteous judgment, as when the blood of the sin-offering was poured at the bottom of the altar as the memorial of judgment satisfied; or it may be regarded in its own intrinsic preciousness as something acceptable to Him to whom it was offered. In the case before us, the latter thought predominates. The blood is first "presented" and then "scattered on the altar" as something precious and acceptable to God. Our consciousness of this preciousness is typified in its presentation; our recognition of its acceptableness by its being scattered on the altar.

I say "scattered," because, it was not partially "sprinkled with the finger," as in Leviticus xvi. and other cases, but *all* scattered on the altar. This was in strict consistency with the character of the Burnt-offering. The altar was "sprinkled" with blood when some defilement was regarded as attaching to it; but here all the blood was put on the altar in token of its acceptableness before God, and not with the view of removing defilement.

[There should be a distinction made in the two kinds of sprinkling indicated in the Hebrew words זָרַק Lev. i. 5 זָרַק Lev. xvi. 14. The first is used when the blood was sprinkled or scattered in large quantities, and is employed as in the case before us, when the offering, with which it is connected, is offered for a sweet savour on the altar. The second, זָרַק to sprinkle *stillatim*, i. e. *in drops*, is employed when part only of the quantity is used, or when it is

used in minute portions; the thought being, in this case, directed towards the expiation of defilement, rather than to the acceptableness of its presentation. See, for example, Lev. xvi. 19, "And he shall *sprinkle* OF the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." This is a very different thought from sprinkling or scattering ALL the blood on the altar to be accepted there with the body of the Holah.

The Septuagint and Vulgate render פָּרֶז Leviticus i. by *σπορῶ* and fundo, i. e. *to pour*: and they render $\text{זָרַק$ in Leviticus xvi. by *pauro* and aspergo, *to sprinkle*. We must not however exclude the notion of *sprinkling* from פָּרֶז and exchange it for that of *pouring*; for, in that case, *parrezo* would not have been used in Heb. ix. 19, where Exodus xxiv. 8.—a text in which פָּרֶז is used, is clearly referred to. Besides "*pour*" is the thought conveyed by זָרַק which is used where the blood of the Sin Offering is poured at the bottom of the altar. See Lev. iv. 7. The rendering which the Septuagint has given of פָּרֶז in Exodus xxiv. 8. is better than *pour*, viz.: *κατασκεδαζω* *to scatter*—Sprinkling in large quantities, seems the thought intended. *Parrezo* is a word which would apply to sprinkling in small or in large quantities.]

VERSE 6.

And He shall flay the Burnt Offering, and cut it into his pieces.

This was done by the offerer. It showed that he had some minute appreciation of the excellency of the Offering *in itself*; but to understand its relations to God on the altar, and the nature of the acceptance provided in the offering required priestly knowledge.

Accordingly, although the offerer dissected the Burnt-offering and flayed it, yet he neither placed the parts on the altar nor appropriated the skin. That was given to the priest that offered it, Lev. vii. 8, signifying, I suppose, (since skins were used for coverings, see Lev. xiii. 48) that they only, who have priestly knowledge, understand the nature of the covering which has been provided for them, in Him whom God has "made unto them righteousness." How little did the Disciples understand what it was to be clothed with the righteousness of Christ, until after they had received the Holy Spirit at Pentecost!

The *nakedness* that is clothed, is the predominant thought in such a type as this; but there are other types of imputation, such for example as the sweet-savour accepted for us from the altar, in which the thoughts are directed not so much to that which is covered, as to the excellency of that which covers. Such differences should be carefully noted. The latter thought is the one most congenial to this chapter: indeed the other is introduced from elsewhere.

VERSES 7 AND 8.

And the sons of Aaron the priest shall put fire upon the altar, and shall lay logs of wood in order upon the fire: and the sons of Aaron, the priests, shall lay in order the pieces, to wit, the head and the outer fat upon the logs of wood, which are upon the fire, which is upon the altar.

On the various parts of the victim specified as laid by the priests "on the wood that is upon the fire

that is upon the altar," I have already remarked. See preceding observations, page 11. The minute specification of the parts; the distinctness with which they were presented, as also the separate enumeration of the fire, wood, &c., shew the importance of distinctness and precision in treating of divine truths. Our first knowledge of truth must necessarily be general; but, as we advance, generality gives place to specification, and we begin to see interesting points of comparison or of contrast where before we only saw the broad features of general likeness. Without this, revealed truth is like a distant coast, seen only in indistinct outline. It is one of the great objects of Leviticus to teach us to *discriminate*, and "rightly to divide."

VERSE 9.

And its inwards and its legs shall he wash in water, and the priest shall burn the whole at the altar—a Burnt-offering—an offering made by fire, of sweet savour of rest unto Jehovah.

Persons and things intended to be types of Christ were frequently washed, in order that they might become fitter representations of Him whose essential purity needed no washing. In the case however of the Sin Offering *consumed without the camp*, the inwards were not washed, but consumed with the skin, dung, &c. (see Leviticus iv.), thus affording a type of Him who knew no sin, smitten *as if* sin for us. See 2 Cor. v. 2. The passage before us, however, presents us with another aspect of the One

Sacrifice, it speaks to us of Him "who gave Himself for us, an offering and a sacrifice to God for a sweet smelling savour." Eph. v.

Accordingly, the Burnt-offering is here called **אֵשֶׁת** a fire-offering, i. e. an offering on which the fire feeds as on something grateful and acceptable to itself. This name is applied to other Offerings that were burned on the altar; but it is not used of that part of the Sin-offering which was consumed without the camp. The same may be said of the word **קָטַר** to burn. It properly means "*to burn as incense*;" indeed, the Hebrew name of incense is derived from it. This word is applied to all the Offerings that were burned on the altar; but not to that which was burned without the camp. Of that **שָׂרַף** is used—the force of which word may be seen in such a passage as this; "bewail the *burning* which the Lord hath kindled," i. e. when fire came forth from God and *burned up* Nadab and Abihu. (Lev. x.) So careful is typical Scripture to present us with two aspects of the One Sacrifice. In the one, He is seen bearing the devouring power of Divine wrath, as He, whom, though He knew no sin, God made sin for us; in the other, He is seen as "the Fire-offering" on the altar, grateful to the fire which fed on its excellency.

The words "*a sweet savour of rest*" are derived from Genesis, where Noah offered sacrifice after the Flood. "And the Lord smelled a sweet savour of *rest* and said, I will no more curse," &c. The word "*rest*" is of the same derivation as "*Noah*." "And he called his (Noah's) name *rest*, saying the same

shall give us *rest* from the works and labours of our hands in an earth which the Lord has cursed." Thus the rest which Noah foreshadowed (for he typically entered on a new world born out of death—indicating therefore that New Creation into which Christ will finally bring His redeemed people) the rest which Noah foreshadowed, becomes connected with the altar where the true Rest-Giver offered up Himself.

It has been said by some, that the Burnt-offering is contrasted with the Sin-offering, in that the latter is never said to be burned for a sweet savour: but this is a mistake. See Lev. iv. 31—where also *לִבְנוֹן* *to burn as fragrance*, is used. It is *not* used of the parts of the Sin-offering consumed without the camp; but it *is* used of those parts which were burned on the altar. The memorial of sin and judgment does not remain in any circumstances into which Christ has brought Himself—the essential excellency of His own condition overcomes all the circumstances which may have environed Him because of our sin.

VERSE 10.

And if his offering be from the flock, that is to say, from the sheep or from the goats for a burnt-offering, he shall offer it a male without blemish.

I have already alluded to the practical difference that exists between two believers, one of whom, (to speak typically) lingers in Egypt, whilst the other enters the wilderness, and there becomes acquainted

with the Tabernacle and its service. Again, amongst those who approach the Tabernacle, we have seen that the place of an offerer was far less privileged than that of a priest. But there is yet another difference among the offerers themselves. One offerer might bring a bullock—another an offering from the flock—another only an offering of fowls.

There was evidently much mercy in this provision; for if poverty or even disinclination prevented an Israelite from bringing the highest offering, he was permitted to bring a lesser, in order that he might not be deprived entirely of the blessings connected with the Burnt-offering. Such poverty as incapacitated from bringing the highest offering, was esteemed a disgrace in Israel, and was the consequence of national, if not of individual sin; for as a nation they should have been blessed in basket and in store. Antitypically, there *ought* to be in believers sufficient enlargement of faith to form a proper conception of Christ as the Burnt-offering: but if this be wanting, there may be a more feeble power of faith, not without its value, which is able to apprehend *partially*. Such a character of faith is likely to be prevalent at an hour of general weakness like the present.

The superior worth of the bullock, as contrasted with the lesser offerings, is doubtless the point chiefly to be rested on. But there seems a peculiar suitability, in such a type as the bullock, when our minds are directed to Christ as *the Servant of Jehovah*. If we are to consider the strength, the patience, the submissiveness, which characterized His

service, or the value of that service in result, the bullock is evidently a far fitter type than either the sheep or the dove. Of the bullock it is said, that it "is strong to labour," (Psa. cxliv.), and again, "much increase is by the labour of the ox." (Prov. xiv. 4.) It is submissive, and patiently bows its neck to the yoke, and its shoulder is strong to bear. There could not therefore be a more fitting type, if patient assiduity of service is to be indicated. An offering from the flock, was a far less significant type of Christ as the Servant; although, the thought of something valuable to the possessor, in virtue of that which it returns to him, is still maintained—"who feedeth the flock and eateth not of the milk of the flock?" We cannot, however, connect the thought of energetic activity of service with any thing taken from the flock.

When the truth respecting the sacrifice of the Lord Jesus began to open on the minds of the disciples after His resurrection, they all, in some measure, apprehended the value of His Person and work—they all recognized that He had given Himself for them, "an offering and sacrifice to God for a sweet smelling savour." Yet the degree in which this, and other kindred truths were apprehended, must have been very various, in various minds. John, the beloved disciple, and indeed, any of those who had closely followed the Lord Jesus, must have had a much fuller sense of the value of His living Person, and of the nature and perfectness of His service, than Nicodemus and others, who had stood comparatively in the distance both from God and from

Him. So is it still—he who has most considered God, will best appreciate the service of the Lord Jesus; and he who has best estimated the Lord Jesus will most enter into the nature of the claims of God, and will best understand how they have been answered by His Son.

When the Offering was from the flock, and yet more, when it was taken from the fowls, we find, as might be expected, the ceremonies indicating far less distinct and discriminative apprehension of the value of the Burnt-offering than in the former case. A distinct recognition of Him and His perfections, to whom the Offering was rendered, was most material. Accordingly, in offering the bullock the offerer presented it “at the door of the Tabernacle of Congregation *before Jehovah*,” and killed it “*before Jehovah*.” Great prominence is thus given to “Jehovah,” but in this second case, there is no such presentation before Jehovah, no laying the hand on the head of the victim, no mention of its being presented for acceptance or for atonement. It was killed also in a different place, not simply “before Jehovah” but “on the side of the altar northward before Jehovah.”

VERSE 11.

And he shall kill it on the side of the altar northward before Jehovah, and the priests, Aaron's sons, shall scatter its blood round about upon the altar.

There are few things more needful, if we desire either to serve God ourselves, or to appreciate rightly the service and sacrifice of the Lord Jesus, than to avoid a partial estimate of God, by making *some* of

His attributes the peculiar or exclusive object of our regard. To recognise *some* only of His attributes, is not the way to acquaint ourselves with God. If we remember the glory of His power, but forget His goodness; or think of His love, but overlook His holiness; we shall fail in estimating aright, either Himself, or any of His relations to us. Yet we are perpetually in danger either of forgetting entirely some of the characteristic attributes of God, or else of giving to some such prominence as virtually to nullify others. The words of the One perfect Servant were, "I have set Jehovah always before me"—Jehovah—not Jehovah in *some* of His attributes merely. "Acquaint thyself with God;" not God in *some* of His attributes, is the command given to us. The proper recognition of God renders His service joy; without such recognition, the soul loses its elasticity; and our estimate of Christ, both in relation to God and ourselves, becomes enfeebled.

A *partial* recognition of the Divine attributes appears to be typified by the victim being slain *on the side of the altar northward*. In the former case, the offerer advanced to the door of the Tabernacle of Congregation before Jehovah; as if recognising Him, and all His attributes in their totality: but, in this second case, he slew the victim, not in front of the altar, or at the altar, but on the side of the altar *northward*—indicating, apparently, that his attention was directed, not to the manner in which all the attributes of God were recognised by the altar, as it looked eastward and westward, northward and southward; but that it was fixed peculiarly on its relation

to Jehovah in *some* of His attributes. The north, in Scripture, seems connected with such of the governmental attributes of God as are especially adverse to the dark vapours and corruptions of earth. Thence He sends forth that clear and purifying wind before which clouds and misty vapours disperse, so as for the light of heaven to shine in its clear, searching power—a power welcome to that which can bear inquisition and delight in being made manifest, but terrible to everything besides. Of the north it is said: “And now men see not the bright light which is in the clouds, but the wind passeth and cleanseth them; golden weather (צִיָּף) cometh out of the north, with God is excellent majesty. (Job xxxvii. 31.) And again, “The north wind driveth away rain.” (Prov. xxv. 23.) When Ezekiel was commissioned to testify against the dark corruptions of Israel, and beheld the glory of God in contrast therewith, “Behold a whirlwind came out of the north.” (Ezek. i. 4.) And when he was taught the manner in which Israel met these northward attributes of God, he was brought to the door of the inner gate of the Temple that looketh *toward the north*, and there was the seat of the image of jealousy that provoketh to jealousy occupying the *northward* gate of the altar to the exclusion of their God. “Then said he unto me, Son of man lift up thine eyes now the way *towards the north*. So I lifted up mine eyes the way *towards the north*, and behold, *northward*, at the gate of the altar, the image of jealousy in the entry.” (Ezek. viii. 3—5.) And when the vision of the judgment was given, whereby these iniquities were to be swept

away, "behold six men came from the way of the higher gate which lieth *towards the north* and every man a slaughter weapon in his hand." (Ezek. ix. 2.) An exclusive apprehension of this part of the character of God—a thinking of Him *only* as Light in which there is no darkness at all, would little conduce, either to the nourishment of a right spirit of devoted service in ourselves, or to a proper estimate of the service of the Lord Jesus. *Partial* truth can never produce the effects of Truth in its entirety. The Lord Jesus did not recognise God as Light only. He did indeed recognise this ; and He well knew how adverse such Light is to the darkness that covers all things here ; but He knew also, that God was Love, Life, Faithfulness—indeed, all that is blessed. He knew too, that in carrying out, as God's Servant, the purposes of God, He was introducing into this dark scene beneath, not Light only, but the power of Life, and of recovering Love. The Lord Jesus served God—not God in *one* of His attributes only ; He met for us the claim of God—not the claim of *some* of His attributes merely. In remembering this, we have a very different estimate of the Lord Jesus, and of the nature of His service, from that which we should form, if we were to think of Him only as meeting for us the character of God as Light. It was His to answer perfectly *all* the attributes, and *all* the claims of God ; and we shall have but a dim perception of the excellency of His service, if we think of it only in relation to one part of the Divine character. Moreover, in proportion as we estimate more fully the *whole* character of God, we gain a far more lively

and humbling sense of our sinfulness in not loving and serving such a God, than could be obtained by any *partial* contemplation of His attributes. In contemplating too exclusively one of His attributes, such as Light, the *difficulty* of serving God would probably become so predominant a thought in our minds, that we should soon begin to palliate the sinfulness of not serving Him perfectly; and thus the expiatory value of the Burnt Offering would be dimly perceived. Accordingly, in this second class of Offerings, thoughts which had in the former class been kept carefully distinct, are here either omitted altogether, or else so blended with other connected thoughts, that each is, in a manner neutralized. When, in the former case, the victim was first presented before Jehovah for the offerer's acceptance and atonement; then, slain before Jehovah; then, the blood formally presented, and afterwards scattered on the altar, we see how clearly these various ceremonies distinguish the truths to which they refer, as separate subjects of meditation. But when, as in the second case, the victim is brought at once to the side of the altar to be slain, without being first formally presented before Jehovah and slain before Jehovah; and when the blood is instantly put on the altar, without being first separately presented, it is obvious, that many of the truths that should be recognised, are omitted altogether, and others confused. When the victim is slain on the side of the altar, it is difficult to say, how far the thoughts of the offerer are directed to the death of the victim, as procuring the forgiveness of his guilt; or how far to its procuring for him the

acceptance typified on the altar. There is a blending of thought that produces obscurity. To speak generally, the deficiency in this second class of Offerings may be described thus :

An insufficient apprehension of Him TO whom the Offering is brought.

Insufficient appreciation of the value of the Offering itself, both in its life, and in its death.

Thoughts not sufficiently discriminative as regards the altar, and the qualities that attach to the offering as there burned.

Seeing then, it is the great object of these ceremonies to expand truth, and to give distinctness of apprehension ; that object fails of being attained, just in proportion as there is deficiency of apprehension, or confusion of thoughts that should be distinguished. This is still more manifest in the offering from the fowls.

VERSES 14, 15, 16.

But if his offering to Jehovah be a burnt-offering from the fowl, he shall offer it of turtles or of doves :

And the priest shall offer it at the altar, and shall pinch off [פֶּלֶק] its head, and shall burn it at the altar, and its blood shall be wrung out upon the fence [קִיר] of the altar.

And he shall take away its crop with the filth thereof, and shall cast it beside the altar eastward to the place of the ashes.*

* Such is evidently the right translation. See Rosenmüller.

The two former offerings were classed under the generic name "*cattle*," and as such, are together contrasted with this offering from "*the fowl*." The word בְּהֵמָה here rightly translated "*cattle*," because, in this chapter, applied to animals domesticated or connected with the haunts of men, describes generally all those quadrupeds, whether domesticated or not, whose sphere is, not air or water, but *earth*. Thus it stands, throughout the Scripture, contrasted with the fowl, which were made to fly above the earth in the open firmament of heaven. We can easily understand therefore, why a bullock, connected as it is with the toils and circumstances of earth, and dwelling amongst the haunts of men, is a far more suited type of Christ *as to the circumstances to which He submitted Himself as the Servant*, than one, which, however truly it may describe other characteristics of the Heavenly One, is not suggestive of those peculiar characteristics which marked the suffering Servant of Jehovah here—One who, because of those very circumstances, was ready to say, "Oh that I had wings like a dove, for then would I flee away and be at rest; lo, then would I wander far off and remain in the wilderness." (Ps. lv.)

Again, if innocency and gentleness were the qualities to be illustrated, the dove would have been a type as suitable or more suitable, than that of the bullock. Innocence and gentleness ever marked the Holy One throughout all His service; but such qualities we should not fix on for pre-eminent mention, when describing Christ as to that toilsome path of labour, in which he energetically served and

glorified God. Positive qualities, rather than negative, present themselves to the thoughts when we describe Him thus. If, however, the condition of our hearts should be such, as for the difficulty of serving Jehovah, because of His holiness and glory, to be a thought more familiar to us than the honour and blessedness of serving Him because of what He in Himself is, we shall little estimate failure in devotedness according to its sinfulness, for appreciation of the *guilt* of not serving God will ever be proportioned to the rightness of our apprehension respecting God. It is easy to fall into a condition of soul in which we think of devotedness as something which cannot be expected from such as we; and in that case though we may have some vague and general thought of Christ having compensated for our deficiencies, yet there will be little sense of those deficiencies being sins—sins that require *atonement* quite as much as any of our direct transgressions. Our appreciation too of the service of Christ will be proportionately feeble, and we shall think of Him far more as the harmless and spotless One, than as He who could also say, “I have *glorified* thee on the earth, I have finished the work which thou gavest me to do.”

Accordingly, the action of separating “the crop with the filth thereof, and casting it eastward to the place of the ashes,” is made a prominent ceremony in offering the fowls. The East is the quarter that is especially connected with the *glory* of the God of Israel. “Afterward he brought me to the gate even the gate that looketh towards the East: and, behold,

the glory of the God of Israel came from the way of the East, and His voice was like a noise of many waters, and the earth shined with His glory." (Ezek. xliii. 2.) The East wind also is continually mentioned in the Scripture as that which withereth and drieth up the powers of nature, "An east wind shall come—the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up." (Hos. xiii. 15.) If the North directs our thoughts to the searching power of the Divine holiness which is as Light, the East directs us to His unearthly glory, in the presence of which unaided nature cannot stand. Light may search, but glory withers or consumes. The exclusive apprehension, therefore, of the "eastward" attributes of God would produce (and that more decidedly) the same effects I have described, as resulting from an exclusive apprehension of His character as Light. To recognise the glory of God is a different thing from recognising Him. Such recognition will neither give us a proper estimate of the service of Christ, nor the right apprehension of the sinfulness of our own deficiencies.

Innocency (for that is typified by the separation "of the crop with the filth thereof"—an operation needful to make the doves a suitable type of One whose essential purity needed no cleansing) innocency, presented for us in its acceptableness to meet the glory of God, is here the pervading thought; but we seek in vain, for the distinctness given, in the former case, to the positive excellencies of the offering, in its living powers of service and the like.

There is only a vague and general thought of Christ, as the innocent One, making compensation for us. In the former case, too, there was a minute dissection and presentation of the various parts: but here the birds are merely cleft, there is no dissection. Discriminative apprehension is almost wholly wanting. The killing the victim before Jehovah, (which was in the two former cases, the act of the offerer whereby he recognised his need of atoning *death*) the act of killing was carefully distinguished from the act of the priest whose office was to burn it on the altar in token of its acceptableness there. But in this last case the offerer does not kill the victim at all—it is done by the priest at the altar. The priest kills the dove by separating its head with the view of immediately burning it on the altar, whereby such prominence is given to the thought of the presentation of that which was grateful and acceptable to the altar that the thought of expiatory death though not absolutely wanting, is obscured. We must ever remember that there is heinous guilt in our shortcomings and that they are not only met by the substituted acceptableness of the great Offering; but that He also gave Himself to be stricken substitutionally because of the guilt that attached to those shortcomings. These are indeed but different aspects of the same great act. Yet to think of Him as meeting the stroke of wrath *descending* from above, is one thing—to think of the acceptableness of the sweet-savour of rest thereby caused to ascend *towards* Heaven is another. The latter is indeed intended to be the great final predominating thought in the

Burnt-offering; but the former is carefully to be remembered.

It should be observed too that whether the better or the inferior offering were brought, the final result was in each case the same. A Burnt-offering could not be other than a Burnt-offering; and the result of its being offered was, in every case, "a sweet-savour of rest unto Jehovah." The one great Burnt-offering that has been offered—once and for ever offered, however differently appreciated by different believers here, nevertheless secures for the whole Church alike the same acceptance and the same final blessing. In Heaven; the whole family of faith will alike be welcomed in the power of its excellency. The place however of the Burnt-offering altar is earth; and if we turn to the type of an offerer standing by its side, and watching its cloud of ascending fragrance, we can easily understand, that he who most appreciates the offering presented, would best estimate the value of that ascending fragrance—would most follow it by faith into the presence of God, and therefore would have most present joy, would most abound in hope, would be most girded too for ready service—and service will not be without its recognition and its reward in that Day.

In considering then the Burnt-offering, our minds are not directed, as in the case of some of the other Offerings to the effects resulting from positive transgression. They who can only discern sin when its consequences are made manifest in dark iniquity, will little appreciate the Burnt-offering. It will be estimated only by that heart that has well con-

sidered the duty and the joy of loving and serving God because of what He is, and the sin and misery of not serving Him. He who is truly prepared to say, "I have never loved Him as I should have loved Him, and therein is my sin:" "I have never sought His favor as I should have sought it, although I know that in His favor is life," he only who is prepared to make this confession will really appreciate the Burnt-offering. Want of devoted love is the sin that the Burnt-offering covers; the favour of the living God is the blessing that its acceptance brings. Through it we can look up and see, as it were, Heaven opened and hear the voice which said, "This is my beloved Son, in whom I am well pleased," and appropriate the blessing of those words even to our sinful selves, because we can say, "accepted in the beloved."

To use aright the grace of the Burnt-offering requires, whilst we remain in the flesh, continued watchfulness: else we may sit down under the shadow of its mercies and slumber. When protection in the earth was by the especial gift of God granted to Cain, the opportunities which that protection gave were instantly used by him against God. It may be said, what else could be expected from the unregenerate heart of Cain?—but it must be remembered that unregenerate energies are still found in the flesh even of the regenerate. "In our flesh no good thing dwelleth;" but sin—essential sin, is there. "The flesh lusteth against the spirit." And although the protection vouchsafed to Cain was a temporary mercy only; and although no Burnt-offering

spread the power of its acceptance over his guilty head, and therefore in him unregeneracy might be expected to work and to bring forth its proper fruits, yet what shall we say of another—him who is first mentioned in Scripture as standing by the side of a Burnt-offering altar? Noah offered whole burnt-offerings, and the Lord smelled a sweet-savour of rest and made a covenant of blessing, and under it Noah rested: but to what did he devote his energies?—to planting a vineyard for himself and cherishing its fruits, till he drank of the wine thereof and became drunken and dishonoured. Can there be any other result, when the Church, forgetting its high and separate calling, finds its chief present use of the grace of redemption, in trying to sanctify to itself mere earthly joys? What then can be expected, but that it will drink of the wine of earth, till it becomes naked and dishonoured, and the voice of the mocker'cries, Aha, Aha!

It was otherwise with the Apostle Paul. Who knew as he the value of the Burnt-offering and the joy of its acceptance? Yet to him, "to live was Christ;" and he laboured on till he could say, "I have fought the good fight, I have kept the faith, I have finished my course with joy." And why this difference? It was because the Apostle better understood, that the only true place of blessing was "the *new* creation." His soul followed, as it were, the offering to the place into which its sweet-savour ascended—even above the Heavens. Heaven, and not earth, he recognised as the sphere in which the

results of its preciousness are alone to be made fully manifest. There he knew its excellency was being treasured for him—his hope was in the new creation. He sought therefore after no vineyard in the earth; his treasure was above and his heart there also.

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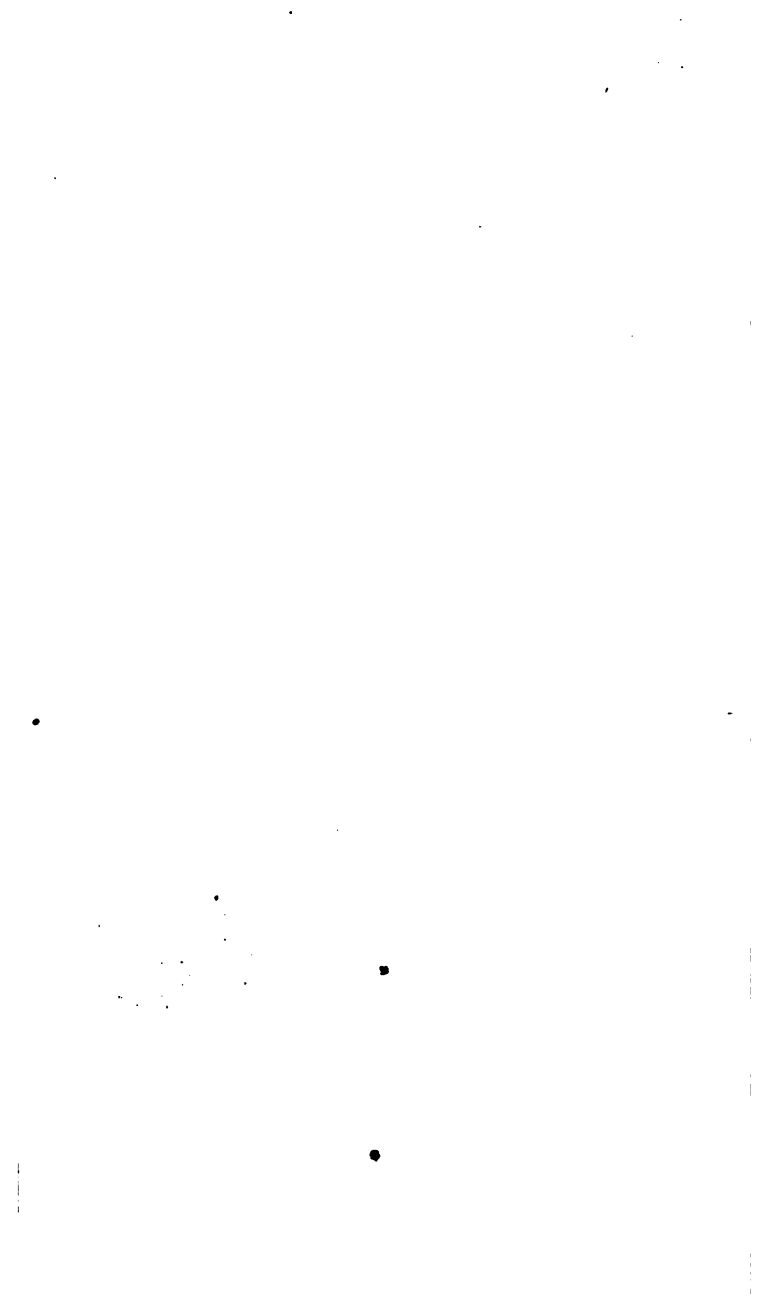
No. II.
The Meat-Offering.

BY B. W. NEWTON.

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OXFORD MEWS, PADDINGTON.

CHAPTER II.

The Next Offering.

INSTANCES of devotedness have, through God's grace, been not altogether wanting in His Church. Some have been enabled to make great personal sacrifices for the Truth, and have even triumphed because of it over torture and death. Courage and constancy have thrown a lustre around the name of many a martyr: and in closely examining their personal histories, we expect perhaps to find all as bright as the halo that surrounds their memories. But who that has made such examination has not felt a measure of keen disappointment at the result? Minute inspection discloses numberless deficiencies in the character of those whose path seems most marked with brightness. Wordliness, impetuosity, and sometimes bitterness and pride, have tinged deeply the words and the ways of those who have been ready to submit unhesitatingly to torment or to death. Many whose devotedness has been extended through a lengthened series of years—who have received much discipline and been subjected to countless sorrows, have nevertheless betrayed again and again thoughts

little brought into harmony with those of Christ. Self-will and independency of spirit have oftentimes swayed their course ; ignorance perhaps of Scripture has led them to despise truth and justify evil ; or else, their proud minds, refusing to bow to the simplicity of revealed truth, have, (to use the words of the Apostle,) "replied against God." Every thought has not been brought into captivity to the mind of Christ.

There has however been One, whose unreserved devotedness, perfect as it was in life and in death, has been equalled by the perfectness of His character even in its minutest traits. Indeed, no *perfectness* of devotedness can exist where perfectness of character is wanting. Acts of devotedness there may be ; but even those acts will, if the character of the agent be imperfect, exhibit some flaw, patent to the eye of God, even if hidden from the observation of man. *Acts* of devotedness may owe their origin to constraint of circumstances ; as, for example, when there is no alternative between confession of the truth or apostasy ; or they may spring from impulses that are irregular and fitful. Such devotedness may be sincere : it may have in it principles of faithfulness which God may recognise, and, through His grace in Christ, honour ; but how different such *deeds* of devotedness from that *unreserved devotedness of heart* which is only found where the character is perfect ! There can be nothing irregular, nothing wrongly balanced, nothing fitful in the thoughts and actions of one whose character is perfect. Perfectness of character can only be where every inward feeling, as well as every outward form of action, is in habitual conformity with God. The

understanding, the desire, and the deliberate purpose of the heart, must all be ordered aright; the counsel that is formed within, the word that is expressed, or the deed that is done, must be perfect in the mode of its development, as well as of its conception; the will of God must be made the only test; no appeal must be made to any thing short of His perfectness; and, when all things have been measured by this standard and no deficiency found—when inward and outward conformity to the mind of God has been strictly and unvaryingly maintained—then, and then only can perfectness of character be claimed. Such was the perfectness of the character of the Lord Jesus.*

But although there is this close connexion between devotedness and perfectness of character, so that one in reality involves the other, yet they may be contemplated separately. The disciples when they called to remembrance the personal history of the Lord Jesus, might at one moment think of the manner in which He had dedicated Himself and all His powers always to God, and this would have shown them the Devoted One: at another moment they might consider the principles and habits He had developed: they might ask what He had sanctioned, and what condemned; whom He had approved, and whom

* In accordance with this close connexion between "devotedness" and "character," the Meat-offering may virtually be considered as an appendage to the Burnt-offering. See Numbers xv. 3, 4. The words "Burnt-offering" and "his or its Meat-offering" are of continual occurrence. There was also a Burnt-offering perpetual, and a Meat-offering perpetual.

eschewed; and this would have taught them His character. Reflection on the manner in which the great Devoted One had dedicated Himself to God, would necessarily be accompanied by meditation on the aspect in which He had morally presented Himself among men. They would see Him holy, harmless, meek, lowly, and gentle; they would remember how the unction of the Spirit of holiness had ever characterized His ways; they would think how all that leavening power of evil that had infused its bitterness into the sentiments and habits of men, was in Him never found—such would be their thoughts respecting Him—thoughts that would teach them of His character, or in other words, would lead them to the knowledge of the MEAT-OFFERING.

The earth into which Christ came to develop His character—a character new as the Person of Him to whom it pertained—the earth had been from the beginning marked throughout all its history by self-will and arrogant insubjection to God. From the moment when the first murderer and his children builded and adorned with the arts of civilization those cities in which violence and rebellion found their first gathering place, on to the time when “ravens and roaring lions” encompassed the Cross of the Son of God, there had never been a period in which wilfulness and insubjection had not been the chief characteristics of man. Cedars of Lebanon high and lifted up; oaks of Bashan sturdy and unbending; fir trees vigorous in the wild strength of nature; beasts dreadful and terrible, and strong exceedingly—such are the emblems under which God has

taught us to estimate the developed character of man. "Pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens; and their tongue walketh through the earth." Such was the character of those among whom the Lord Jesus came; such are they among whom His Truth still travails. Among such He was sent to display features of character in all respects opposite to theirs. Where self-will and arrogancy reigned—where God was hated and His laws despised—there He came to manifest implicit obedience, implicit subjection to the will of Another. "Lo, I come to do thy will, O God," were the characteristic words with which He entered the sphere of His suffering service here; and throughout its course He was ever able to say, "Not my will, but thine be done." Cheerful subservience to Another's will, and that through a bitterness of suffering which none but Himself ever knew; meek submission to insult and reproach; gentle kindness and love shown towards His fiercest enemies—such were the characteristics of Him who, because of these qualities, is here typified by one of the strongest types of meek subduedness that is possible for nature to supply—an offering of FINE FLOUR. How different the thoughts suggested by such a type, from those which connect themselves with the fir trees of Lebanon, or the oaks of Bashan! Yet which of these emblems is suited best to Him, who, though He could

say, "I clothe the heavens with blackness, and make sackcloth their covering," yet "gave His back to the smiters, and His cheeks to them that plucked off the hair, and hid not His face from shame and spitting;" whose ear was "opened morning by morning to hear as the instructed;" who "did not strive, nor cry, neither did any hear His voice in the street;" who "glorified not Himself;" who said, "Come unto me, all ye that labour and are heavy laden, . . . for I am meek and lowly in heart." What type could better represent Him, as to these qualities, than that of fine flour?

Observe, there is in this no type of subduedness conferred. No millstone was seen grinding the corn into its smoothness; no sifting to free it from its husks or roughness. The flour was brought already perfected in fineness, and as such became the type of what Christ was even when first born as a babe into the world. The many afflictions and sorrows that are needed to bring our hearts into the possession, even of a measure of meekness—a measure poor at the best—may help us to understand how wonderful must have been the character of Him who needed no discipline, nor any sorrow, to soften or subdue His spirit; for He came into the world perfect in meekness and lowliness, and every power of submission. Affliction found in Him these things; it did not bring them. It added to Him no new qualities; it only developed those which were already there. The meekness which He manifested on the cross or in the judgment-hall, was not more perfect than that which marked Him as He grew up beneath the care of

Joseph and Mary—subject to them, and sharing their low estate. The excellences of His character were intrinsic and essential—unchangeable as the holiness of His own eternal being.

We must remember too, in the case of all these types of moral excellency, that the Lord Jesus not only answered to them perfectly, but that He answered to them *always*. If fine flour be the type of perfect subduedness and meekness, the Lord Jesus was not only perfectly subdued and meek, but He was this *always*. How contrasted in this with all His servants! Their graces are, at the best, imperfect; but yet more, they manifest them uncertainly. Moses was the meekest of men, and yet in meekness Moses failed. Speaking unadvisedly with his lips, he was not allowed to lead Israel into their land. John, the beloved disciple, who so well appreciated the value of *love*—John was he who wished to call down fire from heaven to consume those whom Jesus came to save. Paul, who knew well the need of bridling the tongue, allowed himself to say to one whom he was bound to honour, “God shall smite thee, thou whited wall:” but Jesus under all circumstances was the same. The equability of His character never varied. It was like Himself, unchangeable—the same on earth as it had been in heaven.

There was nothing perhaps that more distinctively marked the character of the Lord Jesus, than the manner in which His various excellences were developed. Whatever qualities He displayed, the mode, time, degree, in a word, all the circumstances

of their development were as perfect as the qualities themselves. In us, subduedness of character (if through His grace it measurably exist) is often accompanied by a weakness or a want of steadfastness that leads to compromise or abandonment of truth. We may acquiesce where we ought to resist, and be silent where we ought to reprove. Barnabas, no doubt, was one in whom the graciousness and gentleness of Christ were peculiarly seen, otherwise his name would not have been what it was, "son of consolation;" yet Barnabas, when occasion required that the conduct of Mark should be discountenanced and the dissimulation of Peter withstood, in both instances failed. Indeed, in the latter case, himself dissembled also, and compromised the truth of the Gospel. And even where there is no such marked failure as this, the characters of those who are most mature in grace are seldom duly balanced. Some particular feature is allowed to predominate; some favourite tendency encouraged; we approve in others just what we approve in ourselves; exclusiveness follows—we become partial judges, and make *our* predilections, rather than the will of God, the standard by which we sanction or condemn. But it was otherwise with the Lord Jesus. In Him nothing unduly predominated; no feature of character became excessive. Though emphatically the meek and lowly One who could weep over Jerusalem and pray for His murderers, yet He could also, when the service of God required, turn on them in anger and say, "Woe unto you, Scribes and Pharisees, hypocrites! Ye serpents, ye generation of vipers, how can ye escape the

damnation of hell?" All the actions of Christ were subordinated to the will of God—all were according to the Spirit. It was the recognition of this that was typically indicated by the offerer, when he poured oil, the emblem of heavenly unction, on the fine flour of the Meat-offering. Oil was ever present in the character of Christ. That communion in holiness which subsisted between the Father, the Son, and the Spirit, before the world was, was not destroyed by the Son becoming flesh. The mode and circumstances of its development might be different, but the perfectness remained the same. The exhibitions of the meekness of Christ and of all His other qualities, were never in the power of mere human thought and feeling. Every word which He spake, every feeling He expressed, was in the power of that which He essentially was as Heavenly and Divine. "The Word became flesh, and dwelt among us, full of grace and truth." "Grace is poured into thy lips: therefore God hath blessed thee for ever." Hence we may well understand why oil was poured upon the flour.

Frankincense also was added. "He shall pour oil upon it, and put frankincense thereon." Frankincense was a gum of snowy whiteness, whence in Hebrew its name. It was the emblem therefore of purity—a purity which, when searched into by the fire of the altar, was found perfect in grateful fragrance. Such purity was, I need scarcely say, one of the distinctive features in the character of Christ. He was by birth the Holy One—"that holy thing that shall be born of thee shall be called the Son of God." He was God manifest in the flesh—flesh

physically weak, physically like ours, yet morally so unlike, that every feeling there, was, as to purity, in strict congeniality with the purity of that Holy One who had made that flesh His own. His character therefore, was, as His person, pure and holy. No spot of darkness could be detected there. It was as the snow-white frankincense. It was the character of One who had never grieved, never hindered the Spirit of God, nor fallen short of His heavenly excellency. The ill-savour of fallen humanity was not there. Frankincense therefore, the type of fragrance as well as purity—fragrance suited to the altar of God, was appointed to crown the Meat-offering.

But whilst there was thus to be the presence of oil and frankincense, leaven and honey were excluded. “No Meat-offering, which ye shall bring unto Jehovah, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of Jehovah made by fire.” There are some things which even nature itself is wont to recognise as evil, and of such things leaven is the type. Leaven is sour and corrupted dough. No one, unless their senses are vitiated or depraved, can taste it without knowing it to be bitter; all who use it know that it infuses its own qualities into everything in which it is allowed to work. But there are other things as unfit as leaven for the altar of God, in which nevertheless, nature recognises only sweetness. Of such things honey is the type—the type of mere earthly sweetness. It is the sweetest of natural things, but it is a sweetness that has not in it the characteristics of Heaven. Although formed, not under

our tainting hand, but the result of an industry that finds its most suited sphere in distance from the haunts of man, where flowers bloom in unknown solitudes—although apparently therefore, the purest and sweetest of the productions of earth, it nevertheless soon shows that its sweetness is not the sweetness of the New Creation, for it ferments, corrupts, and quickly turns to sourness. Leaven itself is not more repugnant to the taste, than the acrid corruption of honey. That which is capable of such a change, has not the incorruptibility of the Paradise of God. It can find no place in the New Creation, for all is unchangeable and incorruptible there.

In the character of the Lord Jesus neither honey nor leaven were found. None of those principles which operating age after age, had made human society what it was when He came into the world—principles which might properly be called “old leaven,” neither any thing in which that leaven was working fresh developments of evil—no such elements of character were found in the Lord Jesus. Neither was there in His character anything like honey. No sweetness that was the mere sweetness of earth was there. That which gave a savour to His actions was “salt,” not “honey.” Salt being in itself incorruptible, is repellant of, and preserves from, corruption. Its incorruptibility and power of preserving from corruption, make it also the emblem of perpetuity or unchangeableness, whence the expression, “covenant of salt.” (See Num. xviii. 19.) As representing such things, it became the fit emblem of principles divine and heavenly—savouring of

God, not of men, and giving to character those qualities which were demanded by the altar of God. "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt." It formed therefore an essential element in the character of the Lord Jesus. The Lord Jesus loved the family at Bethany. God was exercising that family and teaching it. When the first blow fell on them they sent to the Lord Jesus, and entreated Him to come. But He went not. Mere natural kindness would no doubt have caused him to go; but the Lord Jesus never loved any, nor helped any, apart from God. He knew that it was for God's glory and for their blessing that their request should not instantly be granted: He remained therefore where He was, and Lazarus died. If He had not primarily remembered God and God's glory, and had thought merely of gratifying them, then, whatever His kindness, there would have been "honey" in the character of Jesus: He would have lacked the "salt." But this was impossible. Again, mere natural kindness might have prompted Him to spare His servant that terrible rebuke when He said to Peter, "Get thee behind me, Satan." In Peter, the "honey" had been found. It was mere natural feeling that caused him to say in the apparent fervour of deep affection, "Be it far from thee, Lord; this shall not be unto thee." But Jesus was as the fire on the altar, quick to detect that which lacked the savour of God. Salt was in His words when He

turned and said to Peter, "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." These, however, were not the only occasions on which salt was seen in the character of our Lord and Saviour. If there was in His love towards God an incorruptible principle that gave to it a perpetuity such as mere human love never knows, it is not otherwise in His love towards His people. That too, is faithful and *perpetual*—love stronger than death, love from which nothing can separate. If the love of the Lord Jesus had had in it the mere sweetness of earth, would it not have failed when all His disciples forsook Him and Peter denied Him, at the very hour when He most needed kindness—when men were raging around Him, and when the terrors of the Cross were before Him? Yet it failed not. It was the very moment at which it chiefly manifested its perpetuity, and showed that it was Divine.

If we had merely to consider the character of the Lord Jesus, and to contrast it with our own, the only result would be, anguish and despair. There would be the sense of necessary and everlasting severance, such as must subsist between purity and corruption. But it is not for this that we are brought to the altar where the Meat-offering is presented. We are brought there, not merely to discern its excellency and to judge our own condition in the light thereof, but to see it accepted on the altar for us, and burned for us as an Offering whose excellency is considered ours. It becomes our wealth—our endowment before God. Poor as the Church is in all that constitutes

heavenliness of character, it will nevertheless enter heaven in joyful consciousness that the results of all perfectness of character pertain inalienably to it, because of what Christ has been. All that pertained to the Offering was attributed to him who brought it. As we behold the sweet savour ascending, we see, as in the case of the Burnt Offering before, the type of IMPUTATION. We are able to say that all the value of Christ's character is reckoned to be ours.

And here, we must again remember, that whilst it was needful for the Israelite to provide the Meat-offering, and to offer it in the appointed manner, (otherwise its value would not be imputed to him,) yet it is not so with us. God has provided for us the Offering; God has caused it to be offered; and the moment we believe, all the value of Christ's sacrifice, under whatsoever type that value may be indicated, rests upon us. As we acquaint ourselves therewith we may strengthen our faith, but we do not strengthen the certainty of our blessing.

Nevertheless, nothing is more important to our comfort and to our spiritual healthfulness, than that we should consider well the character of Christ, and our own characters in contrast therewith. Few things are more to be dreaded by the believer than a dull or hardened conscience; and the conscience will soon become hardened if it resolves to merge every thought in the one great fact of accomplished salvation, and is careless of all that gives to character deformity or beauty in the sight of God. In such a case, natural qualities will be mistaken for grace;

honey will not be distinguished from salt, and leaven will be unrecognised as bitter; not because it has lost its bitterness, but because the taste has become vitiated, and is unable to discern. The heart, whilst in this condition, apprehends neither the excellency of the qualities it lacks, nor the malignity of those it cherishes. It cannot estimate the character of Christ, nor appreciate what His grace may have wrought in others. "Inexperienced in the word of righteousness," and failing in all priestly discrimination, (for the heart of the priest should keep knowledge,) it will censure where it ought to praise, and praise where it ought to condemn. Its powers of service will decay—it will either become listless and cold, or else active with misdirected energy, feeding on things other than the food which God's altar supplies, and finding its occupations in the house of the stranger rather than in the Tabernacle of God.

We must seek, therefore, to consider well the character of the Lord Jesus as the Meat-offering. It is true, indeed, that we must be perfect ourselves before we can rightly estimate perfectness. Our senses *here* are, and ever will be, too dull to recognise fully either the bitterness of the leaven, the fragrance of the frankincense, or the savour of the salt. We fail, therefore, even in *appreciating* the excellency of a condition in which all evil is absent, and all good present. Nevertheless, as we grow in grace, our ability to estimate these things increases. We find it humbling, yet happy, to think of our own leavened characters by the side of that altar where the unleavened One has been offered for us. We meekly

thank God that He feeds us with this food, and makes us partakers of His own joy.

Thus too we are encouraged to copy the example of Him who is our Meat-offering. We must remember, indeed, that if all the grace of which we could conceive as capable of being communicated to a creature, were ours, our characters could never be as *this* Meat-offering; first, because it was positively and negatively perfect; secondly, because it was presented and burned on the altar *for others*. Moreover, the character of Christ was the development of an excellency that *essentially* pertained to Him as the Holy One, whereas our characters in their best developments have not only flaws unnumbered, but are always the result of a power implanted in us by Him—a power which is so far from being naturally ours, that the moment it is implanted it finds itself resisted and opposed by every energy that nature gives. For these and various other reasons we can never speak of our characters (not even after “the new man” has been created in us) being as the Meat-offering. Nevertheless, if we habitually test our ways by the character of Christ, and acquire an aptitude for distinguishing leaven and honey, and salt and frankincense—if we accustom ourselves to say, How would Christ, in these circumstances, have thought or acted, or spoken or felt?—actions based on such remembrance of Christ will not indeed be Meat-offerings, but they will be accepted through Him who was the Meat-offering, and so will have an excellency attributed to them which is not intrinsically their own.

Reflection too on the hindrances which at present obstruct, both in ourselves and others, those developments of character which our consciences approve and our spirits perhaps desire, will quicken our apprehension of the blessedness of that hour when, being changed into the likeness of Him who is risen for us, we shall find even our characters perfect because like unto His. "I shall be satisfied when I awake in thy likeness." This thought, though not properly the subject of this chapter, is nevertheless introduced into it by a verse, evidently parenthetic, but intended to remind us that earth is not the only scene in which living character is displayed. It teaches us that there is another sphere, eternal in the heavens, into which Christ as our first fruits and forerunner hath already entered, and there liveth unto God. The parenthetic verse is this, "As for the oblation of the first fruits, ye shall offer them unto Jehovah, but they shall not be burned on the altar for a sweet savour." The oblation of first fruits here referred to is described in Lev. xxiii. 10, 11, and is said by St. Paul to typify Christ raised from the dead and made the first fruits of them that sleep. (1 Cor. xv. 20.) First fruits (רֵאשִׁית), as thus applied to Christ, is a word of exceeding blessing, for it implies the sequence of ourselves into a condition similar to that into which He — our first fruits, has been already brought. When Christ was here, His service was to satisfy for us at the altar. There He became as the Meat-offering burned for a sweet savour. But He will never more be this. "Christ being now raised from the dead dieth no more, death hath no more

dominion over Him." Accordingly the "first fruits" which represent Him in resurrection were not burned on the altar; they were only presented to the Lord and waived before Him—the typical pledge of that blessing which He afterwards expressed in words such as these, "Because I live ye shall live also;" or again, "The glory which thou hast given me, I have given them, that they may be one as we are." This, as I have already said, is not the subject of the Meat-offering chapter; but it is one so clearly connected therewith, there is so manifest a connexion in thought between Christ accepted for us here at the altar, and Christ accepted above, as "the first fruits," that we might expect that our minds should be led on from the scene, where we have yet to consider ourselves and our characters in painful contrast with the Holy One offered for us, to that coming hour when this sorrowful contrast shall cease to be—when sin and mortality shall be alike swallowed up of life, and no leaven nor any honey, nor anything short of the perfectness of Christ shall any longer be found in the characters of the risen saints of God. We shall no longer then use, as now, this chapter; but it will not be forgotten. All that we then shall know and feel and exhibit—all the living powers of our new and excellent being, will be recognised as part of the results of HIS having been accepted for us who is our MEAT-OFFERING.

NOTES.

VERSES 1 AND 2.

And if any will offer as an offering, a Meat-offering to Jehovah, his offering shall be fine flour, and he shall pour upon it oil and put upon it frankincense.

And he shall bring it to the sons of Aaron the priests: and he shall take thereout his handful (or grasp thence a full grasp) from the fine flour thereof, and from the oil thereof, with all the frankincense thereof, and the priest shall burn (קִטֹּר) the memorial thereof at the altar—an offering made by fire, of sweet savour of rest, unto Jehovah.

And if any will offer] Literally, when any soul shall offer—a word suitably used in a chapter that pre-eminently directs attention to moral qualities, of which the soul is the seat. We continually find the expressions, “if a soul sin” (Lev. iv. 2), “if a soul touch any unclean thing” (Lev. v. 2), “the soul that eateth” (Lev. vii. 25), for in these cases the action, although physical, is in its nature peculiarly *moral*.

Another word would be used if reference to moral qualities were not intended to predominate.

A Meat-offering] The word thus rendered by our translators, means simply a *gift* or *present*—its object being to propitiate, or else to conciliate the favour of, the person to whom it is presented. In this sense it is used of the present of sheep, camels, &c., sent by Jacob to Esau in order “*to appease him.*” See Gen. xxxii. 20. It is also applied both to Cain’s offering of fruits, and to Abel’s offering from his flock.

In the Levitical use of the word, however, it is confined to such offerings as are described in this chapter, viz., offerings of fine flour, cakes, &c. The object of these offerings is to direct attention not to the act of the *infliction* of death on the great Substitute, but to the *character* of Him who met that death. Although, therefore, there is in the Meat-offerings (with one exception, perhaps, hereafter to be noted) no type of death *inflicted*, yet in all of them death is implied. Whenever any offering *typifying Christ in His character or work* was burned on the altar for a sweet savour, there is necessarily a reference to the Cross, and therefore to *death*. Christ on the Cross at one and the same moment met the wrath due to His people’s sins, and presented Himself and all that He was as an acceptable offering of sweet savour for them. These two aspects of the one death are presented under two different types—one being the actual infliction of death, as when we see the victim slain; the other being the burning on the altar for a sweet savour: which last, though it does not typify death *inflicted*, yet indicates that which

the Lord Jesus presented in death. If, therefore, it be the object in any particular type to fix attention on the acceptableness of the offering as a sweet smelling savour, (and such is the case here,) the burning on the altar is alone taken as the type, the type of the *infliction* of death being omitted. If the burning of the Meat-offering had not involved the thought of death, it could not have had a propitiatory character. That it had a propitiatory character we learn from such texts as these: "Therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice and *offering* (Meat-offering) for ever." (1 Sam. iii. 14.) "If the Lord hath stirred thee up against me, let Him accept an *offering*" [Meat-offering.] (1 Sam. xxvi. 19.)

It has already been observed, that the Meat-offerings are, for the most part, to be regarded as an appendage to the Burnt-offerings or Peace-offerings, ("*quædam consequentia ad alia sacrificia*—the consequents or appurtenances of other sacrifices"—*Willet.*) Thus the type of the *infliction* of death is fully given in the sacrifices with which the Meat-offering was connected.

Since, then, the Meat-offering was propitiatory in its character, and was offered that its excellency might be imputed to the worshipper, and was not allowed to have leaven in it,—it is manifest that it cannot be interpreted of our services or gifts, seeing that they are in no sense propitiatory, nor offered for the acceptance of others, and are not free from the taint of leaven.

The word מִנְחָה, that is, *present* or *gift*, is appropriately used of that Offering, whose predominant, and indeed almost exclusive, characteristic is, the provision of something grateful to the altar of Jehovah. The several types, under which the sacrificial work of Christ is distributed, do not supply, it must be remembered, absolute divisions, but only various aspects of that One work, and the predominant aspect, whatever it be, characterizes the type throughout. "The Holy Spirit takes truth in portions, and seems sometimes to turn our eye away from one portion of truth on purpose to let us see better some other portion, by keeping our attention for a time fixed on that alone."* Thus in the type of the Brazen Serpent, the predominant aspect is, the saving power that flows from Christ crucified towards every sinner who believes: in the Scape Goat the predominant aspect is, Christ securing everlasting oblivion for the sins of all His believing people: in the Burnt-offering, Christ in the perfectness of His own devotedness giving Himself for us—here the acceptableness of the death being the thought that predominates: in the Sin-offering consumed without the camp, we see Christ made a curse for us, in which case the penal aspect of the death predominates: in the Meat-offering the prevailing thought is the acceptableness of the character of Him who gave Himself for us. If the "Meat-offering" had been a type immediately directing our thoughts to His

* Bonar on Leviticus, p. 33.

person, we should doubtless have had the type of death inflicted; but seeing that it directs us to the presentation of His character for us, we do not speak of that as slain, but as presented for us in death, and this is just what the type indicates.

If these different *aspects* had constituted absolute divisions, there would have been positive opposition between each class of offerings, so as for no feature of one to be found in another; whereas being only different aspects of the same work, they necessarily have many features in common. Thus too in the parables we continually find the same persons set in various aspects, and their various relations differently illustrated, each parable illustrating some predominant feature. In all such cases there is contrast, but such contrast is not opposition.

The perfectness of the character of the Lord Jesus was never more manifested than whilst He was dying on the Cross. If He had there silently died—if no word had been uttered by His lips, we should still have seen in Him the devotedness of One who was rendering Himself unreservedly as a whole Burnt-offering unto God: we should have known, too, that His character continued to be what it ever had been, perfect. But the perfectness of His character was livingly displayed on the Cross. His care for His Mother; His forgiveness of the repentant sinner; His resolve to fulfil all that was written, when he said, "*I thirst*;" His prayer for His murderers; His use of the twenty-second psalm, which is a psalm not of supplication merely but of thanksgiving and strong expression of joyful confidence as to the

future—all these things showed that there was not one relation towards God or towards man which He was not sustaining perfectly, in all calm self-possession of spirit, just as if the unutterable anguish and weight of Divine wrath had not been bearing upon Him. It is then in respect of this excellency of character, perfect alike towards God and towards man, maintained unvaryingly through all circumstances, and offered in death for our sakes—it is in respect of this that Christ is typified by the Meat-offering.

Fine flour.] This was, so to speak, the substantive part of the Meat-offering. The word thus translated, סֶלֶת, means flour fully ground, finely sifted, and consequently freed from all roughness. Oil was to be poured upon it. It was not to be sprinkled, but given in large quantity. “*Pour*” is the same word as is used in Psa. xlv.—“*Grace is poured* into thy lips, therefore God hath blessed thee for ever.” Oil was the type of that Divine unction which was essentially connected with all the character of Christ in every form of its development. Frankincense, the type of purity, (for it was called לִבְנָה because of its *whiteness*,) possessing too a fragrance which fire did not destroy but develop, was added. When the Meat-offering had been thus prepared, the priest was directed to grasp all that his hand could grasp “of the fine flour thereof, and of the oil thereof, with (or upon) all the frankincense thereof,” and to place it on the altar. Great distinctness and prominence is hereby given to the frankincense, as being altogether burned, as if its excellency

were to be devoted exclusively to that fire of the altar which was alone capable of appreciating it adequately.

The part of the Meat-offering thus burned was called the "memorial thereof." The force of these words may be explained by reference to a passage in Numbers V ; where another and very peculiar use of a Meat-offering is spoken of. There, formed not of fine flour but of barley-meal, without oil and without frankincense, it was put into the hands of the suspected woman. "He shall put no oil upon it, nor put frankincense thereon, for it is an offering of jealousy, an offering of memorial, *bringing iniquity to remembrance.*" Numbers V. The Meat-offering of the second chapter of Leviticus therefore, WITH its oil and salt and frankincense, is an offering of memorial *bringing righteousness to remembrance*—a righteousness which through imputation becomes ours.*

It has been sometimes asked how we know that the Meat-offering typifies *character*. The answer is this ; no one doubts that the frankincense, salt, oil, &c., indicate certain moral features of good—that leaven, honey, &c., indicate certain moral features of evil—and that these features, to be discerned, must be displayed in a living agent. Seeing, then, that

* The condition of the nominal Church hypocritically claiming an interest in the sacrifice of the meek and lowly One, and judged according to that profession, is forcibly brought before us by the type of a guilty woman standing with the offering in her hand ; an offering of which she has no appreciation as to its real preciousness and adaptation to the altar of God.

this chapter typically describes the presence of all moral qualities of good, and the absence of all moral qualities of evil—what is this but perfectness of character?

VERSE 3.

And the remnant of the Meat-offering shall be for Aaron and his sons ; a thing most holy from the fire-offerings of Jehovah.

Here we find one of the points of contrast between the Burnt-offering and the Meat-offering. No part of the Burnt-offering was to be eaten. It was called the Holah (ascending offering) because it was all made to ascend upon the altar; whereas, in the Meat-offering, all that remained after the burning of that which the priest's hand had grasped, was allowed to be eaten by the priests.

The great thoughts connected with these offerings are, *first*, the satisfaction of the claim of God's holiness by expiatory death ; *secondly*, the presentation of that which by its perfectness satisfies the claim of God's altar, as it seeks for an offering of sweet savour ; *thirdly*, the provision of something to comfort, feed, and strengthen *us*. In the two first cases the thought is directed from the altar *towards God* ; in the latter case, we are taught to consider that which God from His altar ministers *to us*.

In the "burnt-offering" the two first of these, viz., expiation and acceptableness, are made the pro-

minent thoughts; but in the Meat-offering the second and third, viz., acceptableness and provision of food for us, predominate.

Observe, the Meat-offering, before it can be fed on by us, must first have its memorial presented and burned on the altar. Unless the excellency of Christ's character had been presented and accepted FOR us, it could be no joy to such as we to contemplate it, for it would leave us in hopeless and everlasting distance. But when we know it as *presented for us*, we feed on it and give God thanks. The soul is seldom more consciously refreshed than when it remembers what the character of Christ was, and how truly all its excellency is considered ours.

If the soul of a believer is occupied in other things, and through carelessness or disinclination refuses to discriminate between what is good and what is evil in character, it will of course little estimate the moral perfectness of the Lord Jesus, or appreciate the grace that has caused that perfectness to be accepted for us. Such a heart, though it has a title to all peace (for peace with God is the everlasting heritage of all believers) will nevertheless have little conscious peace; in other words, will be little strengthened by the food of the altar. Believing is one thing, peace in believing another. Where the lessons of the altar are neglected, the latter will not be.

It has already been observed, that the Meat-offering may be considered an appendage to the burnt-offering, for they were continually offered together, as if to indicate that a proper knowledge of the devoted-

ness of Christ will always be accompanied by a recognition of the distinguishing excellencies of His character. It may also be observed, that the Meat-offering was frequently accompanied by an offering of leavened loaves, as if to bring the type of our leavened characters into stronger contrast with its own unleavened excellency.

VERSES 4, 5, 6.

And if thou offer a Meat-offering baken in the oven, it shall be fine flour—cakes unleavened mingled with oil, and wafers unleavened anointed with oil.

And if thy offering be a Meat-offering on a pan, fine flour mingled with oil, unleavened it shall be; thou shalt part it in pieces and pour upon it oil—a Meat-offering this.

And if thy offering be a Meat-offering of the frying-pan, it shall be made fine flour with oil.

In the type we have been hitherto considering, our attention has been directed, not to the circumstances in which the character of Christ was developed, but to the *principles* which made that character what it was, considered in their own independent excellency. Howsoever those principles may have been manifested, whether in honour or reproach, in joy or in sorrow, their excellency remains the same—unaffected by the circumstances attendant on their de-

velopment. And although it may be needful, in tracing the course of one with whose history we desire to acquaint ourselves, to consider, and that attentively, the sphere in which his character has been developed (especially if that sphere has been distinguished by special and extraordinary circumstances); yet we have carefully to remember that principles such as those which marked the character of Christ have an intrinsic excellency of their own, independent of and unaffected by the circumstances in which they may have been displayed.

The character of Christ did not derive its excellency from suffering, however much it may have been developed in suffering. Even if suffering had not marked His path, so as to make Him so peculiarly "the man of sorrows," the elements of His character would still have remained the same—the oil, the salt, the frankincense would still have retained their own unchangeable excellency. Subduedness, purity, &c., as known in Christ, are qualities that remain the same, however manifested. Accordingly, the first class of Meat-offerings directs us to the consideration of what these qualities *are in themselves*, apart from the circumstances of their development.

In considering, however, the moral history of another, we sometimes so dwell on the *circumstances* in which his character has been displayed as to make *them* the primary, if not exclusive, objects of regard. And this is the more likely, if we have a deficient acquaintance with him whose history we are considering; or, if we feel ourselves unable to discern and appreciate aright, the principles which

specifically distinguish him. In such a case, we are likely to form our judgment of his character from the circumstances in which that character has been developed, rather than from any independent estimate of the value of that character in itself.

Accordingly, the second division of Meat-offerings (itself subdivided into three classes) is distinguished from the first in making *the circumstances of suffering* in which the character of Christ was developed the prominent subject of regard, rather than the excellency of that character in itself. In the former case, no part of the offering was subjected to the action of fire *before* it was placed on the altar—the fine flour, the frankincense, and the oil, all carefully specified and distinguished, were presented in their own native excellency; whereas in this second case the scorching action of fire was applied to the offering *before* it was brought to the altar. Before it was presented, it was baked in the oven or fried in the frying-pan; and on this previous preparation by fire the attention is peculiarly fixed. That a lower estimate of the character of Christ is here typified, is sufficiently indicated by the entire omission of the frankincense.

It is true, indeed, that it is by no means *necessary*, in considering the circumstances of suffering through which the Lord Jesus passed, that we should thereby lose a proper estimate of His character in its own independent excellency. The concluding verses of the chapter before us, peculiarly speak of Him as the Suffering One, and yet no part of the chapter more distinctly specifies the distinguishing excellencies of

His character. Frankincense and oil are not made more prominent in the first verse than they are in the offering of the "ears scorched and beaten," as described in the last verse. Regard, therefore, to the circumstances in which the character of the Lord Jesus was developed, ought not to be accompanied by a less full estimate of the various excellencies of that character—yet it often is. In such a condition of mind we shall be liable to be unduly affected by everything that has the *appearance* of unusual devotedness; whilst other and more important tests of Christian character are neglected.

Experience teaches us that it is far more common to appreciate qualities displayed in suffering, than such as are simply presented in their own independent perfectness. In mere human life the endurance of remarkable sufferings frequently attracts our admiration, whilst we pass by, unheeded, traits of character which may be of highest excellency, but are, nevertheless, little estimated because unconnected with manifested sufferings. Patience, for example, is often recognised in the sufferer, when other qualities equally precious, but less palpably developed, are feebly appreciated. Accordingly, suffering is often made the *principal* ground on which we rest our apprehension of the excellency of the character of Christ. We find it more easy to appreciate His character as developed by the sufferings of Gethsemane or the Judgment Hall, than on other occasions when He was passing through less deep waters. But there must be a deficiency in right sensitiveness of spiritual apprehension, when we are only affected

by that which is too palpable or too vast to escape observation.

Among the offerings which, before their presentation on the altar, were thus subjected to the action of fire, those in which the action of the hand was most employed appear to be regarded as of higher value than those in which no care was taken to form the offering or to divide it into its parts. In the first of these subdivisions (see verse 4) the flour was carefully formed into cakes, and also into wafers, and baked in an oven before it was presented: in the second, it was baked in a pan, and then carefully parted into its pieces before it was presented; but in the last case, it was fried in the frying-pan and presented without any division into parts and without any determined form being given it by the hand—the form being determined by the fortuitous action of the fire. In the case of the burnt-offering before, when the offering was dissected most, it typically indicated the presence of superior powers of discrimination and spiritual intelligence; so here, also, the presentation of flour carefully formed into cakes and wafers, indicates a much more careful estimate of the character of Christ than is conveyed by the last class of meat-offerings, where, though the type of the material excellency of His character is preserved in “the fine flour with oil,” yet every thing that would indicate minute and specific discrimination is omitted.

In the first class of this second division, “cakes and wafers” were presented together. “Wafers anointed with oil” seem to be the type of those

more delicate and refined traits of character which in Christ always accompanied the more substantial excellencies. Any other than He would have found, in the greatness of the suffering endured, an excuse for being negligent of the lesser comforts of those around Him. We, when we may have made some little sacrifice in order to secure the substantial advantage of others, are frequently very forgetful of their minor interests. The very circumstance that we have helped them in their greater sorrows, makes us negligent often respecting those that are less. But Christ thought of His Mother even on the Cross, and sent a word of remembrance to the fallen Peter, at the moment when He was commissioning the first herald of His resurrection. Liberality may not unfrequently be found as a substantive grace in Christian character; and yet the manner in which that liberality is exercised may be so wanting in refinement and delicate regard to the feelings of others, that they towards whom it is exercised may feel it a sorrow even to receive kindness. But it was otherwise with Christ. The principle from which He gave, the manner of His giving, and His gift were alike perfect. The most sensitive soul would say that there was in His actings that which was as "the wafer anointed with oil."

And as in the case of the burnt-offering, there was a difference of value between the offering of the bullock and the offering of fowls—most power of discrimination being found where the value of the offering was the greatest; so is it here. The frying-pan was the instrument of the poor man, and the

offering thence supplied was less in size and quantity than that otherwise prepared. Thus we read in 1 Chron. xxiii. 29, of "that which is baked in the pan," and "that which is fried," and "*all manner of measure and size.*" When there is poverty of faith, our estimate of Christ will fall down to the lowest measure.

The word translated "cakes" (חֲלֹות) means properly, *indented or perforated cakes*, from חָלַל, to pierce, —a word used in the following passage: "my heart is *wounded* within me." The oven (תַּנּוּר) or, as it is often translated, "*furnace*," (see Gen. xv. 17, and Isa. xxxi. 9,)—used also in the following passage, "thou shalt make them as a *fiery oven* in the time of thy wrath," is a word derived from two words signifying *smoke* and *fire*. It was a large and broad vessel or pot, in the bottom of which small and sharp flints are said to have been set, as a kind of hearth. After this vessel had been heated, the cake was placed on the flints, by which it was indented and perforated, and so baked. The word translated "*wafer*" (רִקְקִי) is derived from רָקַק "to beat or pound, specially to spread out by beating to make thin."—*Gesenius*. Both these types bring very decidedly before us the thought of suffering. The more thin the wafer, the more readily would it be sensible of the power of the burning heat. The same sensitiveness that made Christ tender towards others, would make Him the more susceptible of suffering Himself.

On some of the meat-offerings oil was "poured;"

others were "anointed," others "mingled with" oil.

Pour, *שָׁף*, is the same word that is used in Ps. xlv. 3. "Grace is *poured* into thy lips, therefore God hath blessed thee for ever;" and again, in Ps. xli. 8. "Evil, (literally, a thing of Belial,) say they, is poured upon him, and now that he falleth he shall rise up no more;"—two passages which strikingly show the diverse estimates of God and man respecting the same holy One. Oil "poured" on the offering appears to be the recognition on the part of the offerer of that divine and heavenly power of thought and action which essentially pertained to the Lord Jesus as One in whom dwelleth all the fulness of the Godhead bodily. "The Word was made flesh, and dwelt among us, *full of grace and truth.*" The offering "*mingled with oil*" is the recognition that divine and heavenly excellency entered into and pervaded every exhibition of the character of the Lord Jesus.

In treating of the "cakes mingled with oil," some have confused between the *character* of Christ and the "*human nature*" of Christ; and have used expressions which imply that there was something divine mingled with His human *nature*. This of course is dangerously untrue. He was *perfect* man as well as perfect God—"one Christ, one, *not by confusion of substance*, but by unity of Person." (*Athanasian Creed.*)

Character is carefully to be distinguished from *substance* or *nature*. Character is expressed in thoughts, feelings, words, actions. The eye of God

beholding such things, thence forms His estimate of *character*. In Christ's *character*, divine and human traits were always blended. There was superhuman excellency in every word He uttered and in every thought that His heart conceived. But with His human *nature* nothing divine was commingled, even as with His divine *nature* nothing human was commingled. He was God and man in one Person.

[*A meat-offering baken in a pan; margin, flat plate or slice.*] The word thus translated (מִחֻבֵּר from חָבַר to cook) is used of the flat tile on which Ezekiel was commanded to pourtray the siege of Jerusalem. The marginal reading therefore, above given, sufficiently describes what this instrument was when employed in cooking. An offering thus baken was less carefully prepared than that baked in the oven, but it was more valuable than that from the frying-pan, in that the offering was larger, and the action of the fire, being slower and more regular, permitted the offering to retain the form that had been given it, and to be more regularly divided into its pieces—such division corresponding with the dissection of the sacrifice in the higher kind of Burnt-offerings.

[*A meat-offering from the frying-pan.*] Some have supposed that מִחֻבֵּר* means, *a caldron for boiling*, and not a *frying-pan*, because it is derived from a word signifying "to boil or bubble up;" but "bubbling" is as much a characteristic of that which is placed in the frying-pan as of boiling water. The action of the fire, in the case of the frying-pan, is so direct and so fierce, that it presents to the eye a more vivid picture of manifested palpable suffering than is given by the slower action of the plate or the oven.

* This word only occurs in this chapter. The verb from which it is derived (חָבַר) occurs only once, viz., Psa. xlv., "My heart is inditing (literally, *bubblieth up*) a good matter."

The offering prepared in the frying-pan would of course be much smaller in size, than that which came either from "the oven" or "the plate." It stood just in the same relation to the offering from the oven, as the offering of fowls did to the higher classes of burnt-offering: thus teaching us, apparently, that where poverty of faith is greatest, and the scope of apprehension most narrowed, there the thought of palpable and displayed suffering becomes most predominant or exclusive.]

Ye shall burn no leaven.] Leaven, לֶחֶם, so called, because of its fermenting qualities, from בִּלַּח, to boil up, to ferment. It is *invariably* used in Scripture as the type of *corruption*. Thus, on the night of the Paschal feast, all leaven was to be put away from the dwellings of Israel; on the ground of which type the Apostle speaks to the Corinthians of the "leaven of malice and wickedness," as that which is to be "purged out." (See 1 Cor. v. 8.) In the chapter before us it is interdicted from the altar, "Ye shall burn no leaven nor any honey in any offering of the Lord made by fire." In a subsequent chapter (Lev. vii. 13) it is used to typify *our* leavened characters in contrast with that of Christ—the unleavened meat-offering being brought to denote the character of Christ, and leavened bread being brought as the type of ours. Again, in Lev. xxiii. the *new* meat-offering presented on the day of Pentecost, was, as part of its distinctive character, to have leaven in it; it being hereby indicated that the Church is *not* like THE meat-offering capable of being burnt on the altar, but that it had evil in it. Accordingly the *new* meat-offering was waved before

the Lord, in token of being accepted, but it was not permitted to be burned; and it was only accepted on the ground of the Burnt-offering, Meat-offering, Peace-offering, &c., being offered with it—whereby the leaven present in it was atoned for. Our Lord also uses “leaven” as the type of evil, when He guards His disciples against “the leaven of the Pharisees.” Again, in Matt. xiii, “leavened meal” is used by Him to denote the corrupted food with which the false professing Church has fed and is feeding the nations. For further thoughts on this last subject, see “Prospects of the Ten Kingdoms of the Roman Empire,” page 97. *Nisbet, London.*

Ye shall burn no leaven nor any honey.] The moment we admit that in the flesh no good thing dwelleth, (“flesh” being the name for *all* that we bring into this world with us as children of Adam,) it follows that all such mere natural sweetness of disposition as is found in us, is not more acceptable to God, than are other features of character which are cast in a grosser mould of evil.

The Apostle Paul was well aware how the earthy, corruptible, honey-like sweetness of nature might insidiously infuse itself even into the very highest developments of Christian grace, such, for example, as love. “I pray,” said he, writing to the Philippians, “that your love may abound yet more and more *in knowledge and in all judgment,*” (*αἰσθησις*, sensitive perception, discrimination,) “that ye may approve things that are excellent,” &c. Such would be the result of love being exercised on divine instead of natural principles—of having in it “salt” instead

of "honey." But if, in loving others, we exercise no discrimination, and approve or sanction things that are not excellent, but evil—if we shew no regard to truth or to character, but smile on those who are hindering Christ's truth, as much or more than on those who are sustaining it—if private predilections determine our preferences, instead of regard to the great principles of God—then either leaven or honey will be present; honey, if this wrongly-principled love be the result of a natural amiability of character that shrinks from giving pain, and makes quietness and repose the great desiderata in Christian life: leaven, if this exercise of indiscriminating love result from a disregard or contempt of truth, or from a desire to secure influence at any cost, by gratifying the natural feelings of others and pleasing them apart from God.

We must carefully remember that "affection"—that affection which is due to those who may be dear to us in the flesh, or in the Spirit, or both—is not to be condemned as if it were "honey." In that case St. Paul never would have used the words, "dear in the flesh and in the spirit," (Philemon,) nor have commanded relatives to love each other. Affection ought to exist in every Christian heart, and to be without it would be a sin. If such affection were to be exercised on mere natural principles, then no doubt it must be rejected as "honey;" but it may be exercised according to the "new man" in subjection to the word of God, and in that case it would have "salt" in it, and not be as "honey." The affection of Christ toward His mother, and towards

all else to whom it was due, was perfect. He was not *αστοργος*—"without affection;" (Rom. i. 31;) yet He never exercised it apart from God, nor on principles of mere natural amiability. His affection towards those around Him, like every other element of His character, was fit to be presented on the altar of God. It had no "honey" in it.

It is most important for all Christians, especially young Christians, to remember, that they may exercise "affection" on new principles—principles which have their seat in "the new man," and are sustained by the Spirit of Christ in them. In some cases it has been taught, that all feelings of affection towards those dear to us in the flesh should be stifled in the servant of Christ, for that such feelings are "honey." This is most fatal to Christian character. Such affection, if rightly guided, has in it "the salt of the covenant of our God." Indeed, many find the earliest, and perhaps one of the chief spheres of their service, in performing natural duties on the principles of "the new man." He who fulfils his natural duties on such principles will not wrongly *confine* himself to the natural circle, and reject occasions of widening his sphere of service in things more immediately connected with the truth and Church of God; for that would be sin. Natural claims must never be put into competition with spiritual. If our service to God distinctly require that we should be elsewhere, we must not stay even to bury our father. "Let the dead bury their dead, but go thou and preach the kingdom of God." Opportunities of service within the natural circle may

be valued and cultivated, whilst we still assign their due and proper place of preeminence to services that belong to a different and higher sphere.

The typical use of honey in this chapter must be distinguished from its use in other passages, where it is employed to represent the natural gifts of God's goodness to His creatures; as, for example, when Samson found honey in the lion's jaw, or when Jonathan found it in the wood, or when the promised land is spoken of as "flowing with milk and honey." In such cases honey is not the emblem of evil.

Salt.] The contrast in which "salt" is here set with "honey," sufficiently indicates its meaning. If honey gives to character an earthy sweetness, salt, on the other hand, imparts a heavenly savour. If our characters have it, they savour of God, not of men. "Let your speech be always with grace, seasoned with salt."

The Holy Ghost, whom Christ sent as fire, ("He—Christ—shall baptize with the Holy Ghost, and with fire,") is the agent through whom all Christ's believing people are "*salted*." "Every one shall be salted with fire." Through the indwelling of the Holy Spirit, there have been implanted in us powers of apprehension and discrimination which are as the holy fire; and in virtue of this a divine savour is communicated to us. When this "salt" is transfused into our deeds, then, *through Christ*, they can be accepted on God's altar, and are called "*sacrifices*." "To do good and to communicate forget not, for with such sacrifices God is well pleased." Thus we can understand our Lord's words, "Every one (i. e.

every *person*) must be salted with fire—every *sacrifice* must be salted with salt.” The person is salted first; salt is found in his actions afterwards. In thus explaining these words (Mark ix. 49) I confine them to believers only.

Believers, if they adopt half-principles—adulterated or diluted principles—may become like salt that has lost its savour.

The expressions, “covenant of salt,” (2 Chron. xiii. 5,) and, “salt of the covenant of your God,” are not identical. The first implies the perpetuity of the covenant so denoted; the second teaches that “salt” is required in all who are in covenant with God. Accordingly, when His grace brings us under the New Covenant of promise, He puts “salt” in us, through the gift of His Holy Spirit. Like every other blessing of the *new* covenant, it is freely given for Christ’s sake.

VERSES 14, 15, 16.

And if thou shalt offer an offering of first-fruits unto Jehovah; corn in the ear, parched with fire, bruised, of full and fruitful ear, shalt thou offer as the meat-offering of thy first-fruits:

And thou shalt put upon it oil, and lay upon it frankincense—a meat-offering this.

And the priest shall burn the memorial thereof, of the bruised corn thereof, and of the oil thereof, upon all the frankincense thereof—a fire-offering to Jehovah.

The types that we have hitherto been considering

in this chapter, direct our attention primarily to the character of Christ, and only secondarily to His Person. There are, however, two parts of this chapter which are exceptions to this, and direct our thoughts primarily to His Person, and secondarily to His character.

The first of these is the parenthetic verse respecting the "first-fruits," already referred to—"As for the offering of the first-fruits, ye shall offer them unto Jehovah; but they shall not be burnt on the altar for a sweet savour." These first-fruits (רֵאשִׁית), more fully described in Leviticus xxiii. 10, 11, typify our *risen* Lord. Of this there can be no question, because they are so referred to by the Apostle in 1 Cor. xv, where he speaks of Christ raised as "the first-fruits" of those who have "fallen asleep." Indeed, such a reference to the *risen* condition of our Lord befits this chapter; for seeing that He who once met and satisfied for us the holy fire of the altar, now lives above, in new circumstances, into which suffering and death cannot enter, (yet manifesting still the same unchangeable perfectness of character,) it was to be expected that some allusion should be made to His condition there, especially as He has risen *for us*, having presented *for us* His own personal excellency above—and is there our forerunner, to whose likeness we are finally to be conformed.

This subject, however, is only alluded to parenthetically, the object of this chapter being not the heavenly, but the earthly condition of the Lord. The principles of His character, seeing that they are

alike perfect in all circumstances—the same in joy or in sorrow, in earth or in heaven, *may*, as has already been observed, be considered abstractedly, i. e., apart from the circumstances in which His perfectness may, on any given occasion, have been developed. Nevertheless, He to whom this perfectness of character attached, was, during the whole of His sojourn here, emphatically **THE SUFFERER**. We might expect, therefore, that this truth should be distinctly taught in such a chapter as this. Accordingly, the concluding verses supply us with another type. Corn taken in the fresh ear (אֲבִיב) parched by the fire—of finest and most fruitful quality (פֶּרֶץ)—the grain beaten out and crushed (נָרֵץ)—such is the type chosen to represent our suffering Lord. He was as a fresh and tender ear of corn, not quietly ripened where it grew and then gathered into the garner, but scorched, beaten out, and so presented on the altar. This type, therefore, is the most comprehensive in the chapter, and includes the sufferings in life and in death to which the Lord Jesus subjected Himself, as our Surety and Substitute in accomplishing our redemption. “It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings” (διὰ παθημάτων). “He learned obedience by the things that he suffered.” (Heb. v.)

And if thou offer a meat-offering of thy first-fruits.]
It should be observed, that the two words respectively translated “first-fruits” in the *twelfth* and *fourteenth*

verses of this chapter are different words in the Hebrew. That in the twelfth verse is ראשית, derived from ראש, a head, and signifying headship or commencement; whereas that in the fourteenth verse is בכור, from בָּכָר, first-born.

When these words are, as in the present case, tased contrastedly, the first, ראשית, directs our thoughts to such priority as implies sequence; the other directs us to the dignity of such priority—a dignity too that is from its nature exclusive. Thus when we speak of the Lord Jesus as our “first-fruits” (ראשית) in resurrection, the predominant thought is our sequence into a similar condition of blessing; He being the head, we the members. “When He shall appear, we shall be like Him, for we shall see Him as he is.” “As He IS so are we.” The thought of dignity is not lost, but sequence into a similar condition of blessing is made the prominent thought. The word “first-born,” on the other hand, implies a priority which is emphatically exclusive, and admits of no association in the distinctive dignity which it denotes. It is a word, therefore, peculiarly suitable to be applied to Christ, who was not only like the first-ripe fruit, precious and excellent because of its earliness, but who, as THE SUFFERER, has a preeminence which pertains to Himself exclusively and alone.

Green ears.] אָבִיב—corn in the fresh and tender ear—*spica tenera*: used in Genesis. “When the barley was in the ear.”

Dried.] קָלָה, from קָלָה, to parch or roast, used of

the persons "whom the king of Babylon *roasted* in the fire." (See Jeremiah.) Great intensity of suffering is expressed by this word when applied to a living person.

Bruised.] גָּרַשׁ, from גָּרַשׁ, e. g., גָּרַס, to break in pieces as by rubbing, to crush. Used in Scripture twice, viz., in Psalm cxix. 20, "My soul breaketh for the longing," &c.; and in Lam. iii. 16, "He hath also broken my teeth with gravel stones."

Of full ears.] כַּרְמֶל, Carmel, a word applied to lands or places of peculiar fertility. See Jer. xlviii. 33. "Gladness is taken from the fruitful field;" and Isa. xxxii. 15, "The wilderness shall be a fruitful field, and the fruitful field be counted for a forest." When this word is applied to fruits, it denotes fruits of earliest and finest quality, such as those grown in gardens or spots remarkable for fruitfulness. (See Gesenius.)

This, then, is a full and clear type of the excellency of the Person who suffered, as well as of the intensity of the sufferings to which He submitted, both in life and death, on behalf of His believing people. He was as "the tender and fruitful ear, scorched, crushed, burned:" so He has become "the Lord our Righteousness,"—having given Himself for us.



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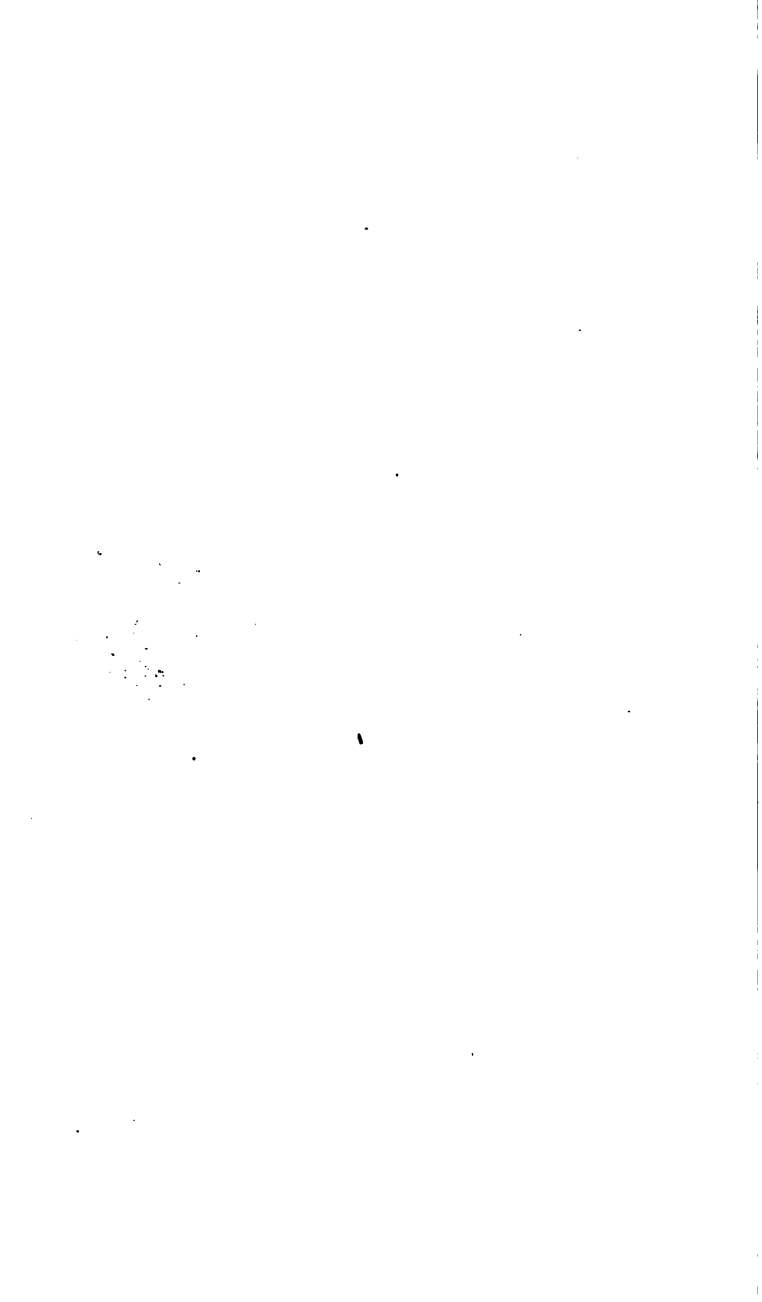
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CHAPTER III.

The Peace Sacrifice.

No awakened heart can solemnly consider the claim that God has on the service of His creatures, without being sensible, that its failure in devotedness must have sunk it into destruction for ever, if God had not, in the exceeding riches of His goodness, provided for it the grace of the BURNT-OFFERING. Nor will a faithful examination of our characters in their more minute features, lessen the sense of our deficiencies. It will only deepen the apprehension of our guilt, and would leave us in hopeless despair for ever, if the perfectness of Another's character had not been provided on our behalf, to be accepted for us as the MEAT-OFFERING. It is not, however, in the lack of devotedness, nor in the multiplied imperfections of our characters, that we find the root of our misery. The great secret of our moral disease lies, not in the developments of our nature, but in the fact of what our nature in itself is, as fallen and depraved—that nature from which all development springs. In God and in His nature, we find light, purity, holiness. “Holy, holy, holy, is the Lord God of hosts.” “He

is Light, and in Him is no darkness at all." The emblems which He has chosen to denote the excellency of His own heavenly dwelling-place—such emblems as "crystal mingled with fire," (Rev. xv.) or "pure gold like to transparent glass," (Rev. xxi.) or "a firmament of terrible crystal," (Ezek. i.) are but the expressions of what His *nature* essentially is. But when we turn to the condition of *our* nature—that nature which we bring into the world with us—what do we there find? Before any apprehension of good or evil has dawned upon our hearts, before any notion respecting God has been formed in our souls, before we have uttered a word or conceived a thought, sin—essential SIN is found to dwell within us. He who "searcheth the reins and the heart" finds it there. From the first moment of our existence it is the tenant of our frame. Bound up with our being, it enters into every sensation, lives in every thought, sways every faculty. If the senses, by means of which we communicate with the external world, had never acted—if our eye had never seen, and our ear had never heard—if our throat had never *proved* itself to be an open sepulchre breathing forth corruption—if our tongue had never *shown* itself to be "set on fire of hell," still sin would have been the mistress of that secret world of thought and feeling that is found within us, and every hidden impulse there, would still have been enmity against God. God alone understands what SIN is; He alone has the title to speak authoritatively respecting it; and such He declares to be its relation to the nature of fallen man. "Flesh" is the moral name given by the Scrip-

ture to all that we naturally are, in body, in soul, and in spirit; and it is "flesh" of which the Apostle saith that in it no good thing dwelleth; and again, "the mind of the flesh* is enmity against God; it is not subject to the law of God, neither indeed can be." "The flesh lusteth against the Spirit." "Flesh," when thus used morally, is the distinctive name of fallen humanity.

"So soon as Adam" (I quote the words of one of our English Reformers) "was defiled with that spot of sin, out of the root and stock corrupted there sprung forth corrupted branches, that conveyed also their corruption into the other twigs springing out of them. Thence came the horrible blindness of our minds and perverseness of our hearts. Thence came that crookedness and corruptness of all our affections and desires. Thence came that seed plot, as it were, a sink of all sins, with the fault whereof mankind is affected and tormented."—*Nowell's Catechism*, p. 40.

The relation of man's ruined nature, first to the

* As our translators have very properly translated τὸ φρόνημα τοῦ Πνεύματος, in Rom. viii. 27, "*the mind of the Spirit*," it seems strange that they should not have rendered τὸ φρόνημα τῆς σαρκὸς "*the mind of the flesh*," in the sixth and seventh verses. Thus the ambiguity of the expression "*carnal mind*," would have been avoided—an expression which has caused some to suppose that the mind spoken of may be sometimes not carnal; and that it is only *when carnal* that it is declared to be enmity against God; whereas the object of the passage is to show that the mind of the flesh (and we have nothing else naturally) is essentially and always "*enmity against God*."

Law of God, and afterwards to the Spirit of God, is largely dwelt on in the Scripture. If God meets it with His Law, which is "holy, just, and good," instead of that Law being welcomed and obeyed, as soon as any of its commandments are apprehended, they instantly awaken within us a desire after the very things which God commands us *not* to desire. In vain the Law reiterates, "Thou shalt *not* desire;" SIN within us *does* desire. "Sin taking occasion by the commandment," excites to disobedience, and "works all manner of concupiscence." (Rom. vii. 8.) Dwelling in us like an unclean demon habitually and essentially opposed to God, it hates every thing that God loves, and loves everything that God hates. Even after "the new man" has been created in us, and after the Spirit of God dwells within us, the enmity of sin in our flesh remains unchanged—it still struggles against the Spirit. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." (Gal. v. 17.) Such is naturally the condition of those whom nevertheless God has loved, pitied, and met with the grace of the Peace-sacrifice.

The parts of the Peace-sacrifice that were burned on the altar, sufficiently indicate the specific object for which they were presented. "The fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them which is by the flanks, and the caul over the liver, with the kidneys, it shall he take off, and Aaron's sons shall burn it, &c." No types could be chosen more strongly expressive of *inward* being.

Those parts were selected, that form the seat of the innermost and most deeply seated of the animal feelings and affections, often mentioned in Scripture under the general expression "reins and heart"—known only to Him, who, because He searcheth all things, searcheth them also, and finds in their condition the evidence of what the *nature* of those to whom they pertain, morally is. In the Burnt-offering, where devotedness proved by outwardly-developed action was in question, we find none of the parts *specified*, to which exclusive prominence is here given. Even where "the fat" is mentioned, which denotes the vigour and healthfulness of the parts with which it is connected, there is a contrast. In the Burnt-offering it is פֶּתֶף, that is, the fat which is connected with the limbs and external parts; whereas, here it is חֵלֶב, that is the *inward* fat or *suet* which covers the vitals. The parts selected to be burned in the Peace-sacrifice, were those which determine the condition of the *inward* being, and by the fact of their being deemed meet for the altar, mark the condition of that being, as pure, undefiled, and acceptable before God.

The inward parts of a "clean" animal could not be taken to represent the condition of *our* nature. If *our* type be sought among the living things of creation, it must be sought among things defiled and evil, such as dogs, or swine, or vultures; or creeping things tortuous and slimy, like the viper, or the unclean creatures that move at the bottom of the great deep. The vital parts of such might well be used to represent *our* nature; but they never could

be brought to the altar of God. They never could be burned there for a sweet-savour.

But it was otherwise with our Substitute. His nature as man was not less perfect than His nature as God. In both He was equally pure, equally holy. His devotedness, the perfectness of His character, all that He manifested in word and deed, was but the result of His being what He essentially was—the Holy One—One *inwardly* as well as outwardly perfect—One who could say from His youth up, “I delight to do thy will, O my God; yea, thy law is *within my heart*.” And when He in whom this inward perfectness was, submitted to die; when that perfectness was presented for us on the Cross; when reconciliation and peace became the declared result of that offering—such reconciliation, that God bids us rejoice in Christ, and grants us communion with His own joy in Him—we find in these things the anti-type of the Peace-sacrifice.

Few things are more important to the soul that desires to be established in grace, than acquaintance with the truths taught by the Peace-sacrifice. If our inward condition were marked merely by a distaste for holiness, and a desire to avoid the presence of a purity for which we know ourselves to be unsuited, even that would be a state of sufficient misery. But when, in addition to this, we detect within ourselves an habitual hatred of Him from whose purity we shrink; when we discover that the whole framework of our inward being is marked by living enmity against Him, and yet find ourselves brought nigh to God by an act of His sovereign grace, with our

nature in all the depths of its depravity judicially set aside, and instead thereof the inward purity of Christ presented and accepted for us, we may well marvel and say, "That God's ways are not as our ways, nor His thoughts as our thoughts." Such is the lesson taught by the inward parts of an unblemished victim being burned on the altar. The essential sin that dwells within us is not remembered, save as being covered by the mightier efficacy of a holiness that has given itself for us—so covered that God is able to meet us in the fulness of peace, and to grant us for our food a part of that offering that has fed the holy fire of His own altar.

The provision of a table for the offerer—a table furnished by part of the same sacrifice that had been presented on the altar, is one of the distinguishing characteristics of the Peace-sacrifice. After the inward parts of the victim had been burned on the altar for a sweet-savour, the offerer was allowed to spread a table, to be supplied from the sacrifice which had been presented at the altar, but had not been burned thereon. On this the offerer and others associated with him were allowed to feed in fellowship together. Yet this their fellowship with each other, was not the chief thought connected with their feeding on the Peace-sacrifice. To feed at the table of the Peace-sacrifice was the token of fellowship with God; for they fed on that on which His altar had fed; and to feed on the same thing is the token of fellowship and peace. Thus whilst the Peace-sacrifice in being slain and having its inward parts burned for a sweet-savour, affords the type of that

which has supplied its own excellency in the room of the depravity and defilement that inwardly characterises our nature; the type terminates not with this. It typifies further a ministration *from* God towards those thus atoned for and accepted; and represents Him as ministering *to* them from His own altar and from His own joys. The other offerings, especially the Burnt-offering, direct our minds to that which has satisfied God; but in the Peace-sacrifice we think also of that which God, *after* having been satisfied, ministers to us. It may be necessary for God, when all the principles of His government have been outraged, to vindicate His holiness before angels and men and Satan, by requiring satisfaction. This may be and is necessary; but it is a necessity arising from sin: whereas impartation and bestowment of blessing pertains to Him, as His own proper characteristic in His own sphere of heavenly blessedness—even as He who was manifest in the flesh once said, “It is more blessed to give than to receive.”

Nothing can be more important for the right comfort of our hearts, than to meditate well on this relation of God thus ministering to us. “Having been justified by faith,” says the Apostle, “let us have peace with God”*—in other words, being at peace with God, let us enjoy the peace which God has provided—let us feed on the Peace-sacrifice. The table spread therewith, is an evidence that every

* Εχωμεν not εχομεν is the right reading of this passage.

claim of God and of His holy altar has been fully satisfied, and that the results are now before us—results of peaceful fellowship with God for ever. The offerer seated at the table thus spread by the gift of God, is a type of the condition which attaches to every believer in Jesus, however feeble he may be—however slow in apprehending the blessings that are his. He is reconciled to God, and the subject of His everlasting ministration in grace and love; and whenever the great day of eternity breaks, he will be recognised as one who is in fellowship with God at the Table of Peace-sacrifice.

We cannot wonder, therefore, that a specially eucharistic character should attach to this sacrifice. It was offered “for vows or thanksgiving or voluntary offering,” (Lev. vii.) and consequently was always connected with seasons of triumph or festive joy in Israel. To such occasions the Peace-sacrifice peculiarly belongs. Thus when the temple was dedicated with joy and gladness, “the king and all Israel with him *sacrificed sacrifice* (זָבַח זָבַח) before the Lord. And Solomon *sacrificed* peace-sacrifices, which he sacrificed unto the Lord, two and twenty thousand oxen and one hundred and twenty thousand sheep. . . . On the eighth day he sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David His servant and for Israel His people.” Nevertheless, although so peculiarly a sacrifice of joy, and although the feeding thereon was so distinctly the sign of peace ratified by God; yet it was a peace made with those who had been

enemies—persons in whose flesh sin still dwelt—a peace reached only through the shedding of blood. The *feeding* on the sacrifice was a scene of peace and joy only; but with the presentation at the altar was connected confession, self-judgment, and recognition of the claim of the Divine holiness—a claim that could be satisfied only by vicarious death. Lest, therefore, any should virtually dis sever the Table from the Altar, and should seek to enjoy the peace without remembering how that peace was purchased, and how undeservedly it came; it was strictly commanded that the Peace-sacrifice should only be eaten three days at the longest after its presentation at the altar. If any should desire to have the joy of the Table continued, they must recur to the Altar again. Nor is the application of this to ourselves difficult. Some who recognise the Cross as the basis of their hopes, have attempted so to occupy themselves with the ulterior results of redemption, as to leave, as they have said, the Cross behind them—wishing to enjoy the blessings, without the continued humbling remembrance of the condition of those to whom they are given. In Heaven, indeed, it will not be necessary, as now, to place ourselves as sinners before the Cross, and painfully to contrast our nature with the nature of Him who dwelleth in the light, and so to judge ourselves; but whilst we remain in the flesh such self-judgment is necessary for the right healthfulness of our souls. If we attempt to have communion only with the joy and peace of redemption, without the recognition of those truths which pertain to our practical condition whilst yet in the flesh with

sin in us and sin around us, the result will be an arrogant and presumptuous use of the mercies of God, that will turn our blessings into a snare. We can easily understand, therefore, why it should be said, that if the flesh of the Peace-sacrifices were eaten at too great a distance from the time of presentation on the altar, "it shall not be accepted, neither shall it be imputed to him that offereth it; it shall be an abomination, and the soul that eateth it shall bear his iniquity." (Lev. vii. 18.)

If we examine the nature of the ceremonies appointed when the Peace-sacrifice was presented, we shall see additional reason for guarding against a neglect of the Altar. Not only was there the confession of the offerer's own depravity implied by the presentation of a substituted victim—not only was the cleanness of *its* nature brought into contrast with the impurity of *his own*, but a Meat-offering also was presented—a memorial of the character of Christ—"He shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried." (Lev. vii.) Here was a very full memorial of the character of Christ; but, besides this Meat-offering, *leavened bread* also was commanded to be brought. It was brought as the memorial of *our* characters—brought as the contrast between our characters and the character of Christ, that we might consider them together, and compare them as in the presence of the holiness of God. The "*leavened bread*" was neither burned on the altar, nor fed on by the priests—it was merely offered with the Peace-

offering and with the Meat-offering, as something protected by their excellency. : Such is the type of our condition. It teaches us a lesson full of grace, yet humbling. To be required to judge ourselves—to own the leaven that lurks in our character and ways—to contrast this leaven with the perfectness of Christ and the requirements of God—to be called on to watch against, and to restrain the developments of that which is thus detected—all this cannot be otherwise than painful ; it is an employment of earth, not of heaven ; yet it is necessary. Will there be poverty of spirit otherwise ? And is there any thing to be dreaded more than that we should feed on the Peace-sacrifice, and seek to rest in its grace, with self-complacent and unhumiliated hearts ?*

* The second day from the time of presentation at the altar, was the longest period allowed for retaining the flesh of the Peace-sacrifice. On the *third* day it was not to be eaten at all. *Three* is frequently used in Scripture to indicate *continuous* repetition ; just as *two* signifies simple repetition. It was only, however, in the case of "vows, or voluntary offerings," that eating on the second day was allowed. If offered for thanksgiving it could only be eaten on the same day on which it was offered. "The flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered ; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice, and on the morrow also the remainder of it shall be eaten." (Lev. vii.) Faith is always regarded as being most vigorous in the case of *voluntary* service or worship, and then the soul can be longer confided in for not

None but "clean" persons were allowed to eat of the flesh of the Peace-sacrifice. If any one, "having his uncleanness upon him," or if any one, being clean, had defiled himself by touching any unclean thing, if any such ate "of the flesh of the sacrifice of Peace-offerings, which pertain unto the Lord, even that soul shall be cut off from his people." Professing Christendom teems with examples of persons unsanctified by faith in Jesus, and therefore "having their uncleanness upon them," attempting to feed at the table of Peace-sacrifice. To such these solemn words in their full force apply—"That soul shall be cut off from his people." And if any who have believed, and are therefore "clean," (John xv. 3,) tamper with evil, and yet seek to comfort their hearts, *whilst unrepentant*, by the peace of this sacrifice, against them too, judgment is written. Of such the apostle spoke, when he said to the Corinthians, "for this cause many are weak and sickly among you, and many sleep; for if we would judge ourselves we should not be judged." (1 Cor. xi. 30.) It is true, indeed, that such, seeing that they are under grace, and not under law, shall never come under that

misusing its mercies. "Thanksgiving," it will be observed, is not here regarded as a voluntary service. Whenever the call of duty is so imperative that the refusal to recognise the claim would be sin, then, of course, there is not the same opportunity for voluntariness, as in cases where there is no such claim. For this reason thanksgiving, which becomes a positive *duty* when special mercies are received, is not classed with voluntary services, and the soul that renders it merely, is not regarded as being beyond the ordinary condition of faith.

judgment of condemnation, which shall fall upon the world of the ungodly and end in the second death. The judgment of chastisement here, however severe, is not to be confounded with judgment unto damnation. The one is from a Father towards children, and is in love; the other is from an unreconciled God towards rebels, and is in the power of everlasting wrath. Nevertheless the apostle spoke of chastisement from the Lord being a solemn thing, even though grace enabled him to add, "but when we are judged we are chastened of the Lord, that we should not be condemned with the world." The knowledge of this mercy did not prevent his saying, "Judge therefore yourselves, brethren, that ye be not judged of the Lord."

It will be seen from what has been already said, how needful it is to distinguish between the Altar on which the sacrifice was *offered to God*, and the Table, on which the remaining part of the sacrifice was fed on by the offerer. Nothing could be more contrasted than the altar and the table. The altar was the place at which the blood *was shed for expiation*, and where *satisfaction* was made unto God. All the ministration there was toward God. It was the recognition of the claim of *His* holiness, and unless that were satisfied, rejection and wrath, not acceptance and peace, must have been the portion of all who drew nigh. But when the services at the altar were finished, then God could act toward the worshipper as reconciled; and the table became the place, not of the offerer's ministration to God, but of God's ministration to him. There was no atone-

ment at the table—no propitiatory sacrifice was offered there; all this had been completed before; and the flesh of the Peace-sacrifice, fed on at the table, was only a memorial of the sacrifice already finished at the altar.

I scarcely need observe that there is a marked resemblance between the relation of the table of Peace-sacrifice to the altar, and that of the Lord's table to the Cross. This analogy is distinctly referred to in the New Testament; and, if remembered, would sufficiently preserve us from the destructive error of confounding between an altar where expiatory sacrifice is offered, and a table which only exists on the ground of expiation having been complete. The table is indeed connected with an altar, but that very connexion shows that it is not itself an altar. Nor could this obvious truth have been forgotten, if professing Christianity had not lost the apprehension of what the Cross is, as the place where the true Peace-sacrifice has been once and for ever offered. Otherwise, the table of the Lord could never have been spread; the very fact of its continuous existence, implies that the sacrifice on which it has been founded is finished and accepted for ever. This, however, was soon forgotten in the professing church. The doctrine of completed atonement was lost almost as soon as the apostles died. The thought expressed in "SATISFACTION,"—that word which embodies the key-stone truth of the Gospel,—was banished from the writings of the early centuries, until at last the table of the Lord was avowedly changed into an altar, and blasphemously surrounded by sacrificing

priests, in daring defiance of every truth that the ninth and tenth chapters of the Hebrews contain. No peace can dwell in a heart that, even indirectly, gives itself over to such things.

We are able, through God's abounding grace, to say that our Peace-sacrifice has been slain, offered, accepted for ever; and that the feeblest believer is regarded by God as being under its power and as having fed thereon. He is regarded as a guest at the table of God, (for the peace-sacrifices were the Lord's, Lev. vii. 20,) and the fact of his being a guest there is a proof that, *as to acceptance*, he is perfected for ever—so perfected that there remaineth no more offering for sin. He never, therefore, seeks to offer for sin again. He may recur to the remembrance of the sacrifice once offered, and to every thought connected with the altar; yet he never seeks to make atonement at that altar again. The Cross of the Holy One cannot be erected afresh. To speak in any sense of the repetition of atonement is to dishonour the work which Christ has wrought—it nullifies that by which God has declared that He perfects for ever all who believe, and is a rejection of the one only propitiation.

It is, then, the sin of our nature—that which of all things is most depressing—most terrifying to an awakened heart—it is this that is met by the grace of the Peace-sacrifice. Wherever we go, whatever we do, by night or by day, in public or in private, in the church or in the world, we carry *sin* within us. It besets us always, and is often chiefly felt when we seek to worship or to serve God. Watchfulness and

experience may enable us to restrain its violence, and to gain victories over its outbreaks, and he who is best able to bridle his evil is pronounced by the Scripture to be most practically perfect; but such perfectness is not the perfectness of heaven, neither is it a perfectness on which we can rest as the ground of acceptance before God. The knowledge of our inward defilement must have made us shrink from God for ever, and would have hopelessly shut us out from His presence, unless He had provided for us this offering. But there we see the inward perfectness of the Holy One presented on our behalf; and ourselves not only accepted but *ministered to* by God. Thus sorrow is turned into joy, and the cry of hopeless despair exchanged for the voice of thanksgiving. We are enabled to say, "The Lord hath done great things for us, whereof we are glad,"—that "He hath given us the garment of praise instead of the spirit of heaviness." The more we examine ourselves, and probe the source of our woe, the more do we find reason to bless Him for that grace which has found in the exceeding depth of our sin the occasion for the display of its own more abounding fulness. The soul willingly consents to be honest in self-examination then. It need not hide from itself the condition of its nature, when it finds in that condition the very thing that has drawn forth the grace of the Peace-sacrifice—grace that causes us to recognise the essential evil that dwells within us, only when it makes known to us, as our everlasting portion, essential good.

NOTES.

VERSE 1.

And if his offering be a Peace-sacrifice, if from the herd he offer it, whether male or whether female, he shall offer it without blemish before Jehovah.

A sacrifice of peace or peace-sacrifice.] This is the first place in Leviticus, in which the word זָבַח (sacrifice) occurs—a word which may almost be said to be appropriated to this class of offerings. Praise, thanksgiving, and fellowship in blessing, are the thoughts especially connected with this word. When applied to the Passover, as in Deut. xvi. 5, it is because the Passover was a FEAST. See Lev. xxiii., where it is numbered among “*the feasts of the Lord* ;” whence also the Apostle says, “Christ our Passover hath been sacrificed for us, therefore *let us keep the feast.*”

The following passages will sufficiently show the thoughts which are connected with “*sacrifice.*” “And now shall mine head be lifted up above mine enemies round about me ; therefore *will I sacrifice* in His

tabernacle, *sacrifices of joy*; I will sing, yea, I will sing praises unto the Lord." (Ps. xxvii. 6.) "*I will freely sacrifice* unto thee; I will praise thy name, O Lord; for it is good." (Ps. xlv. 6.) "When my soul fainted within me, I remembered the Lord; and my prayer came in unto thee, into thine holy Temple. They that observe lying vanities forsake their own mercy; *but I will sacrifice unto thee with the voice of thanksgiving*; I will pay that that I have vowed. Salvation is of the Lord." (Jonah ii. 7.)

The Peace-sacrifice may therefore be regarded as the great *eucharistic* offering. It was the expression on the part of the offerer of his knowing God in peace—such peace, that God could minister to him from the food of His own altar. The fire of the altar (the altar being God's table, see Malachi i. 7) fed on the sacrifice first, and the same sacrifice afterwards supplied the table of the offerer. To feed on the same thing is the great token of fellowship.*

* Thus they who fed at tables where, professedly, idols, but, in reality, devils, were honoured, are said by the Apostle, "to have fellowship with devils." See 1 Cor. x. 20, 21. The sacrifice having been first offered, and part of it burned at the idol's or devil's altar, was, as to its remaining parts, fed on at a table which the offerer spread in connexion with that altar. This consequently was "the table of devils." He who fed thereat fed on the same food on which the idolatrous altar had fed, and thereby "had fellowship with devils." "The things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the

It should be observed that when the completeness or fulness of any thing is signified, the Hebrew is accustomed to use the plural instead of the singular number. Thus this offering is called the "sacrifice of peaces," (שְׁלָמִים)—the plural being used to signify that it is peace in all completeness—the plenitude of peace—all peace. The thought is expressed by the Apostle when he says, "now the Lord of peace Himself give you peace always by all means." (2 Thess. ii. 16.) It is equivalent to saying, May the Lord bless you according to the blessing of the Peace-sacrifice.

The Peace-sacrifice is remarkably contrasted with the two preceding offerings, especially the Burnt-offering. In the Burnt-offering the predominant aspect was derived from the whole offering being rendered to God. No part was taken by the offerer, none fed on even by the priests; the object being to satisfy the claim of God. In the Peace-sacrifice, on the contrary, God acting on the ground of His holiness *having been* satisfied, permits the worshipper to partake of the sacrifice of His altar. Indeed in the first and highest class of Peace-sacrifices nothing was burned on the altar except the internal parts of the victim, and all the rest (with the exception of the parts reserved for the priests) was given to be the food, not of the altar, but of the offerer. In the

Lord and the cup of devils; ye cannot be partaker of the Lord's table and of the table of devils." This connexion between idols and devils is not less true in the idolatry of the corrupt Churches of Christendom.

case of the Burnt-offering we think of God as ministered to; in the Peace-sacrifice the prominent (though not exclusive) thought is God imparting to us.

It is important throughout the whole of Scripture, to distinguish these two relations of God. One great and distinctive characteristic of Christ as the Priest *after the order of Melchisedek*, is, that He has not only met for us the claims of the Divine holiness according to the type of Aaron; but that He also ministers from God blessing to us, as did Melchisedek when he met Abraham. Melchisedek *brought forth* bread and wine and ministered it *to* Abraham, who stood before him *to receive*. The "grace, mercy, and peace," which are perpetually being ministered from above towards all the family of faith, are the results of this Melchisedek-ministration of Christ. Not more certain are the natural mercies daily sent on the world which he hath created, than are the mercies ministered by Him, as the Melchisedek-Priest, to His redeemed—the heirs, like Abraham, of His unchanging promise. Yet we often think of the sun that shineth, and the rain that descendeth, as blessings more fixed and certain, than those which by the eternal purpose and foreknowledge of God, are given "in heavenly places in Christ." But which are the unchangeable blessings—those which with nature vary, and with nature pass, or those which are made as enduring as the Eternal One from whom they flow?

In the Peace-sacrifice we are similarly taught to think of God *as bestowing* blessing, and that on those who, but for this grace, would have known what it is to be at enmity with Him for ever.

He shall offer it without blemish.] It has been already observed, that the thought of ministration towards God is not to be *excluded* from the Peace-sacrifice. As in the case of the Burnt-offering, the victim was to be without blemish; it was to be presented at the door of the Tabernacle before the Lord; the hand of the offerer was to be "leaned" on its head; it was to be slain, and the blood, in token of its acceptableness, sprinkled or "scattered" on the altar. Substitution, therefore, and vicarious death, were as much indicated in the Peace-sacrifice as in the Burnt-offering; for, whatever the nature of the blessings sought, they must, in all cases, be the result of the vicarious shedding of blood. In the Burnt-offering, that which was sought was "acceptance" and "covering over" the sin of deficiency. But neither of these are mentioned in the ordinances of the Peace-sacrifice—the object there sought being the enjoyment of the *results* of acceptance in fellowship with God, and in recipiency of food from His altar. It is not necessary, however, in giving distinctness or prominence to certain aspects of truth, that other connected aspects should be neglected or forgotten. Accordingly, in the first and highest class of Peace-sacrifice, there was a distinct recognition of the Burnt-offering; for it is said, that the Peace-sacrifice should be burned "upon the Burnt-offering which is upon the wood which is upon the fire,"—in other words, the thoughts connected with the Burnt-offering as offered and accepted, were to be combined with the new thoughts connected with the Peace-sacrifice; and yet both were to be kept in their distinctness. When faith is

vigorous, and the understanding rightly guided, the soul is able to combine, and also to distinguish.

VERSES 3 AND 4.

And he shall offer from the peace-sacrifice, a fire-offering to Jehovah; the fat that covereth the inwards, and all the fat which is upon the inwards, and the two kidneys, and the fat which is upon them, which is upon the loins, and the caul over the liver with the kidneys, he shall take off.

The fat that covereth the inwards, &c.] The contrast with the Burnt-offering, as to the parts of the victim that were burned, has been already remarked on. In the Burnt-offering, our thoughts are directed to *manifested* devotedness—devotedness exhibited in action. Accordingly, the limbs of the animal, which typify powers of developed action, and the outer fat (פֶּתֶף) belonging to those limbs, and indicating their healthfulness and vigour, were there made the prominent parts of the offering: whereas, in the Peace-sacrifice, the limbs were not burned, but in the first and highest kind, only those internal parts which are the seat of such inward powers and affections as chiefly determine, for good or for evil, the character of the inward being. The fat also, which was burned in the Peace-sacrifice, was not the outer fat belonging to the limbs, but the inner fat or suet (חֵלֶב) which adheres to the vitals.

I scarcely need refer to the many declarations

which the Scriptures contain, respecting the depravity of all that naturally characterizes our inward being: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. xvii. 9.) "Every imagination of the thoughts of man's heart is only evil continually." (Gen. vi. 5.) "In me, that is, in my flesh, dwelleth no good thing." (Rom. vii. 18.) The more there is of inward vigour in us naturally, the more there is found of strength of enmity against God.*

In Christ, on the contrary, even after He became flesh, all was perfect, pure and holy. He was not more truly Light, when He was with the Father before all worlds, than He was after He became man and tabernacled amongst us here. The perfectness of His devotedness, and of all His developed character, was but the result of a perfectness that was found within. The purity that pertained to Him as man, was as the purity that pertained to Him as

* The following text in the Epistle of James, shows the inveterate power of indwelling sin even in believers, and how, apart from the instigations of Satan, it does itself "bait and draw away" from God. The text is as follows: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away, and enticed by his own lust:"—"ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξεκόμενος καὶ δελεαζόμενος." Thus, apart from external instigation, there is a principle of evil within us which itself "tempts." When Satan is bound during the millennial reign of our Lord, the existence of this indwelling principle of evil and its independent power of tempting will be more fully known.

God. Hence, we can easily understand the joy of that soul that discerns how this purity has been substituted for its own depravity, and presented for it on the altar for a sweet-smelling savour.

Fat.] This word is of frequent use in Scripture, denoting sometimes excess of evil; sometimes excess of excellency. "Who filleth thee with *the finest* of the wheat"—literally, "*fat* of wheat." (Ps. lxxxi. 16.) "All *the best* (literally, *fat*) of the oil and all *the best* (literally, *fat*) of the wine." (Num. xviii. 12.) "The *fat* of the kidneys of wheat." (Deut. xxxii. 14.) Of the wicked it is said, "Their heart is as fat as *grease*." (Ps. cxix. 70.) "They are enclosed in their own *fat*." (Ps. xvii. 10.) "Their eyes stand out with *fatness*." (Ps. lxxiii. 7.) We can easily understand, therefore, how strong a type of inward excellency is afforded by the fat of *all* the inwards, especially that of the kidneys, loins, caul, and liver, being found meet for the altar of God. The parts here specified, especially the kidneys, were those in which the inward fat chiefly abounds. Where there is *vigour* in the powers of inward being, and where that inward vigour is found meet for the altar, there there must indeed be perfectness. But where was such perfectness found? Only in Him who gave himself for us, an offering and *sacrifice* to God for a sweet-smelling savour.

The two kidneys.] This word when used morally, as it often is, to denote one of the inmost seats of the desires and affections, is commonly in our version translated "*reins*," (from the Latin "*renes*"). Thus, Jer. xvii. 10, "I the Lord search the heart, I try *the reins*." "Examine me, O Lord, prove me; try my *reins* and my heart." (Ps. xxvi. 2.) "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them; yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth and far from their *reins*." (Jer. xii. 1, 2.) "My *reins* be consumed within me." (Job xix. 27.)

[This last quotation is a very marked instance of the figurative use of this word, for I suppose few will doubt that the right translation of the passage is, "My desires are accomplished within my bosom," i. e., "my inmost desires are accomplished." *קִיּוֹן* means literally "*the bosom*," which shows that *קִיּוֹן* (reins) must be used figuratively, and translated "desires." The rendering of the Septuagint and Vulgate are far more correct than ours.* If thus translated the words are to be regarded as interjectional. Job had been speaking of his hope being in resurrection and in the coming of his Redeemer, and concludes with this parenthetical exclamation, signifying that the inmost desires of his bosom were in that event accomplished. Compare the concluding words of the 72d Psalm. In that Psalm, David describes the future reign of the Messiah of Israel, and concludes by saying suddenly, "The prayers of David, the son of Jesse, are ended," as if all his desires would be accomplished when that Psalm shall be fulfilled.]

The loins.] This word *קִיּוֹן*, translated in our version sometimes "*loins*," sometimes "*flanks*," means the muscular part of the loins, or "the muscles of the loins near the kidneys to which the fat adheres." See *Gesenius*. The fat, therefore, connected with these parts, is a very marked type of strength and energy. Thus it is said of the wicked, that "he stretches out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his bucklers; because he covereth his face with his fatness, and *maketh collops of fat on his loins*." (Job xv. 25—27.) On the other hand, when strength is spoken of as dried up or consumed, it is said, Ps. xxxviii. 7, "My loins are filled with dryness or consuming heat." *קָנָה*, from *קָנָה*, to parch, or roast, the same word as is used of the scorched Meat-offering.

"*Loin*" (*לֹאֵן*), in the singular is translated in our version,

* The Septuagint renders πάντα δέ μοι συντελείσθαι ἐν κόλπῳ. The Vulgate, "reposita est hæc spes mea in sinu meo."

"*hope*," (Ps. lxxviii. 7,) "*confidence*," (Prov. iii. 26,) "*folly*," (Ps. xlix. 13, Ecc. vii. 25.) In this last sense, viz., "*folly*," it is applied to the wicked, because their energy and strength is the energy and strength of folly. Job says, "If I have made gold *my confidence*," (literally, "my loin,") Job xxxi. 24. And it is said of the hypocrite that "*his hope* (literally, "*his loin*") shall be cut off." Thus this word is used to denote strength, and the confidence or hope that arises from the consciousness of strength. No stronger type, therefore, of inward perfectness can be given than when the fat that adheres to the muscles of the *loins* is declared meet for the altar.

The caul.] Several renderings have been given of this word כַּלִּי—which means literally "*that which is redundant or hanging over*." Some have adopted the marginal rendering, viz., *midriff*; whilst Gesenius, following the Septuagint, makes it one of *the lobes of the liver*. But the term itself כַּלִּי shows that it is *an appendage* of the liver and this *the caul* is. The subjoined remarks, for which I am indebted to the kindness of a friend, confirm the rendering of our version as well as the translation or rather description given by the Vulgate, viz., "*reticulum hepatis*."

"There has been an obvious anatomical confusion among commentators on this point. In our translation, the organ in question has been designated "*the caul*," and this appears to be the proper term. The caul will be found treated of under the name "*omentum*," in any elementary treatise on anatomy. As is evident, *omentum* is a word derived from the circumstance of this organ being the part inspected by soothsayers with a view to *omens*. It is a membrane attached to the liver, stomach, spleen, &c., and forming a *reticulum* or net-work, between the folds of which is contained a greater or less portion of *fat*. It is regarded as a provision for covering the intestines, and still further lubricating and giving mobility to the various organs that it protects.

"As to the other parts that have been confounded with *the caul*, I would only add that the *midriff* is the diaphragm, i. e., a muscle concerned in the movement of the chest in breathing, and situate between the chest and abdomen; whilst the lobes of the liver are essential parts of that organ, and in a healthy state are entirely devoid of fat."

It is obvious what strong moral associations must be con

nected with an organ like "the caul," which protects and assists the functions of such organs as the liver, spleen, &c., and how strong a type of perfectness is afforded in such an organ being burned for a sweet savour on the altar.

It shall he take away.] Or, rather, "*take off*" or "*remove*," as the same word is translated in the 9th verse. The offerer was to "take off" the part or parts specified, from the body of the victim, in order that they might be burned on the altar. In the first class of Burnt-offerings, the inward parts thus "taken off," were to be burned "upon the Burnt-offering which is upon the wood which is upon the fire,"—words which imply, that when the Peace-sacrifice was thus brought, the value and results of the Burnt-offering were first duly distinguished and recognised. The "acceptance" secured by the Burnt-offering was first recognised, and then were sought the further blessings which the Peace-sacrifice brings.

But in the second class of Peace-sacrifices this reference to the Burnt-offering is omitted; and instead of the flesh of the victim being *all* (with the exception above noted) being taken by the offerer, a considerable portion of it (see verse 9)* was

* The ninth verse is follows: "And he shall offer from the Peace-sacrifice a fire-offering to Jehovah, the inward fat thereof; the entire tail, it shall he take off hard by the back-bone, &c." מִלְּבָבָא, translated in our version "*rump*," means properly "*the tail*," as it is rightly translated in the Vulgate. It is derived from מָלַךְ, to be round, thick or fat, "and means (to use the words of Gesenius) the thick fat tail of a sheep,

given to the altar, as if the soul were unable to recognise completely the fulness of the supply provided for it *from* the altar, and turned rather to the thought of that which was ministered *to* the altar. In proportion as such a disposition of heart prevails, the proper character of the Peace-sacrifice is impaired. Thoughts proper to the Burnt-offering become intermingled therewith; and so neither offering is apprehended in its distinctness.†

In the last kind of Peace-sacrifices, viz., that of the goat, there is the same absence of reference to the Burnt-offering. The goat (in cases of offerings from the *flock*, under which name both sheep and goats were included,) was generally selected for a *sin-offering*. Its selection in the present instance, in preference to, and in contrast with a lamb, and, also, the omission of that ceremony, which in the ninth verse, imparted in a measure, to the sacrifice of the lamb the aspect of the Burnt-offering, seem to indicate, that thoughts which pertained to the Sin-offering rather

such as that of the peculiar kind of oriental sheep (*ovis laticandia*) the smallest of which weighs ten or twelve pounds." For so large a part of the sacrifice to be devoted to the altar, instead of being given, as in the former case, to the offerer, marks an important difference between this and the offering of the bullock.

+ This desire of contributing to the altar may perhaps account for the words "*food of the fire offering*" or "*fires offering food*" in verse 11. It is an expression that implies that the sacrifice was regarded as deriving its principal aspect from the circumstance of its providing "*food*" for the altar.

than to the Burnt-offering, were mingled with the Peace-sacrifice; whereby its proper character was impaired even more than when thoughts congenial to the Burnt-offering were intermingled therewith. The value both of the Sin-offering and of the Burnt-offering were supposed to rest on him who fed on the Peace-sacrifice—for if unremoved defilement were on him, he was forbidden to feed. (Lev. vii.) The Sin-offering spake of transgression forgiven; the Burnt-offering, of Divine complacency and favour (רצון); the Peace-sacrifice, of communion and ministration of blessing. It is obvious, therefore, that any thing that tended to give to the Peace-sacrifice the aspect of the Sin-offering, would impair its proper character, far more than that which gave it the aspect of the Burnt-offering.

In considering the relations into which redemption brings, our attention may be so fixed on that *from* which we have been delivered, as greatly to hinder our acquaintance with the new blessings *whereunto* we have been brought. On our first conversion our thoughts are often unduly retrospective. Israel, when brought out of Egypt, felt themselves far better able to appreciate the condition *from* which they had been rescued, than to understand the new circumstances into which they had come. And after we have advanced in our Christian course, if, as believers, we have tampered with evil, and then been, through God's grace, recovered, however thankful we may be for the deliverance—however truly we may recognise many of those relations of blessing which the ceremonies of the Peace-sacrifice typify, yet we

shall commonly find, in such cases, that our apprehension of the blessings *into* which we have been brought, is far less lively than our appreciation of the mercy that has delivered us from danger. The perils he had known in Sodom, would be likely to occupy the soul of Lot, whilst Abraham would be employed with the blessings he had found with God. They who have walked most closely with God will find themselves best able to appreciate the blessings to which grace has gathered them. In such a condition of heart we shall find ourselves able to enter most into the grace of the Peace-sacrifice, for the peculiarity of its joy is grounded not so much on the attainment of pardon, or of acceptance, as on the results of that acceptance received in communion with God, and ministration of blessing from his hand.

It is a fire-offering, a sweet savour of rest unto Jehovah.] These words, "*sweet savour of rest*," show the *propitiatory* character of this offering. Wrath must be against those in whom God does not *rest*. In order that he might so rest, this offering was needed; otherwise, the ill-savour of our inward corruption must have remained to receive its due reward for ever.

The Peace-sacrifice was the only offering in which the offerer was permitted to partake of the sacrifice; in the other offerings, the priests only being allowed to participate.

I have already observed that the typical distribu-

tion into Priests, Levites, and the like, is only intended to present, in various aspects, the privileges of the one same body. The offerer standing with his hand on the head of the accepted victim—the Levite devoted to the *external*, and the Priest to the *internal* service of the sanctuary, do but illustrate various positions of blessing which alike belong to the whole family of faith. “*All things*” (said the Apostle, speaking to believers *as such*)—“all things are yours.”

In explaining types, however, that are expressly brought into contrast with each other, care must be taken to fix attention on that particular point of comparison, which the context in each chapter will show to be intended as the especial subject of regard. In this and in other chapters, the Priests are viewed as a part of the household of God; whereas the offerer is regarded as one *external* to that house—allowed to approach the door thereof, but not identified with it as *they* were, who served within. It is not so wonderful, that servants belonging to the house should be fed from the table of their master. Servants are regarded as *of* the family, and would naturally partake of the provision of the house. But for those to be made partakers who were not regarded as belonging to the house, was a far greater and more marvellous exhibition of bountifulness and grace. Thus the Peace-sacrifices in which was exhibited such peculiar fulness of grace (for they showed the substitution of that which was most characteristic of Christ, viz., inward perfectness, for that which is most of all things characteristic of us, inward corruption), the

Peace sacrifices thus marked by depth of grace, extended that grace furthest, just as the river whose waters are deepest extends its streams most distantly.

If ever we are tempted to ground our *title* to the grace given in Christ Jesus on the vigour of our faith or on the depth of our experience, instead of on the simple fact of our *having believed*, it will be well for us to remember the place assigned to the *offerer* of the Peace-sacrifice. He was not like the Priest, an instructed servant of the house of God—he was not skilled in handling the things of the altar, yet to him communion with that altar was given, simply on the ground of his being one who had laid his hand on the head of the Peace-sacrifice. The Disciples were little instructed in the truths of the sanctuary—little able to feel and act as Priests, when Jesus stood in their midst on the day of His resurrection and said, “Peace be unto you;” yet all fulness of peace was theirs.

Nevertheless, although grace thus flows to the most distant, we do not on that account despise the honoured privileges which pertain to those who act as instructed servants in the house of God. It is a place to which all believers have a title, for all are Priests, even a Royal Priesthood. It is a place which in the ages to come shall be duly and worthily occupied by *all* the redeemed. In the meanwhile, it will depend on our practical growth in grace, how far we value and cherish principles and services that pertain to the priests; or how far we content ourselves with more distant relations to God and to His sanctuary, such as would fall rather under the type of blessings pertaining to the offerer.

In the Peace-sacrifice there were two parts of the victim—parts of special dignity and value, that were reserved for the priests alone. They were “the wave breast” and “the heave shoulder.” “The wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.” (Lev. vii. 34.)

The breast or front part of the animal was called *חֶזֶק* from *חָזַק*, to see, because it was open to sight, being that part which meets the eye as the animal advances towards us. The breast, after the internal parts already referred to, was more significative than any other of what Christ inwardly was; consequently to feed on it was the nearest approximation to feeding on that on which the altar had fed.

The thoughts of our bosoms, we, in our natural condition, labour to conceal; for we know that they are unfit to meet the eye of holiness. *חֶזֶק* therefore is a name which our bosoms deserve not to bear, for there is no openness, but only concealment and hypocrisy there. But it was otherwise with Christ. He sought that every thing in Him should be manifest and searched into by God. The presentation of the breast, and its being slowly waved before the Lord, as if for his careful inspection, implied on the part of him who waved it, the consciousness of its being faultless and suited to meet the searching eye of God.

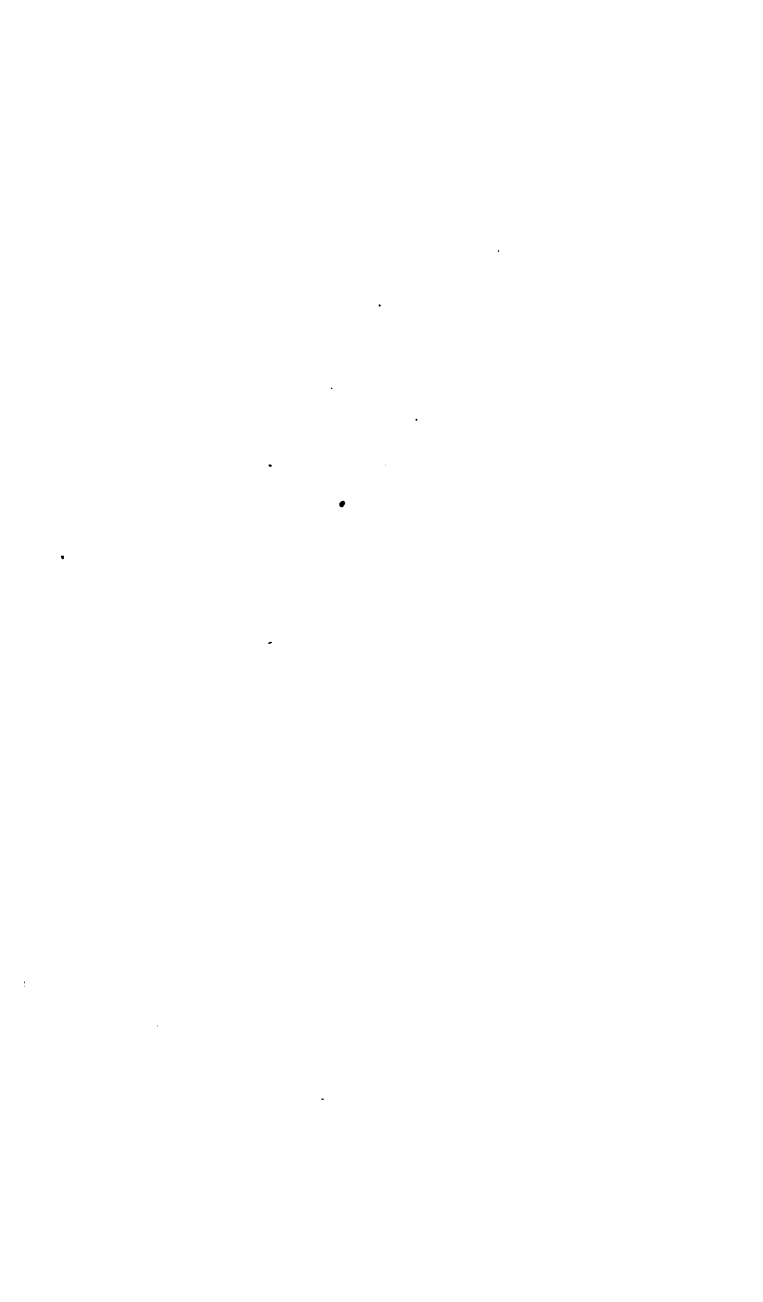
“The shoulder” is the well-known type of strength and patient power of endurance or of labour. In Christ this strength was ever dedicated to God—in us

to selfishness and sin. The "heaving" or "elevating" the shoulder before the Lord was in token of its being dedicated to Him. Hence it was called **תְּרוּמָה**—a word applied to other offerings in which the thought of dedication to the Lord prevailed. Thus in Ezekiel it is used of the holy "*oblation*" in the Land of Israel, which in the latter day is to be dedicated to the Lord. See the latter chapters of Ezekiel throughout.

If we could say of our breast and of our shoulder that they are faultless, and that they have been ever dedicated to God, then we might present our claim (justice would recognise it) and we might "feed on" the thought of our own excellency. But now, knowing how often with breast and with shoulder, we have served the world and ourselves and Satan, how blessed to know that there hath been a substituted breast and substituted shoulder accepted for us; and that these things are now given as our food, that we might strengthen our weak and fainting hearts by the remembrance of what they have been for us before God, and seek to appreciate their excellency. Such is the food of priests.

The fat, like the blood, was reserved for One alone. "All the fat is the Lord's." The claim of the holiness of God, as requiring expiation, was herein recognised. Moreover, as the frankincense of the Meat-offering was reserved for Him, who alone could appreciate its excellency, so the same Holy One was alone able to estimate suitably, how the strength and vigour of the inward life of the great Substitute was like Himself pure, holy, undefiled, and meet for the

altar. That strength was dedicated only to One ; and He to whom it was devoted fitly claims it as his own. He alone feeds thereon ; but He feeds on it as that which has been presented FOR US ; and we rejoice in the thought, that however we fail in appreciating its excellency, yet that all its excellency is imputed to us, even for evermore.



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CHAPTER IV.

The Sin-Offering.

THE former chapter has directed our thoughts to the manner in which grace has met the deep intrinsic evil of our nature—that nature, which, even if its energies had never been aroused into development, would still have remained “enmity against God,” and therefore have justly merited everlasting wrath. What can merit wrath more than that which is inherently opposed to essential perfectness? What can be more surely the heir of woe, than that which is so evil as necessarily to be miserable in the presence of good? Such a condition is in itself misery, apart from the superadded inflictions which fall on it from the righteous judgment of God; and such is the condition of our nature—truly, in every sense, the rightful heir of anguish and of indignation. Yet, in order that we might not inherit these things; in order that we might know blessing instead of curse, joy instead of anguish, peaceful communion instead of the alienation of eternal enmity, the Peace-sacrifice is given. So, standing as in the presence of God’s own holiness, we are able to consider our na-

ture in all the depth of its corruption, and yet to say, that instead of having it and its judgment as our portion, we have reckoned to us, the perfectness of One, whose excellencies are the exact converse of our abominations. Such is the result of Jesus being the Peace-sacrifice. In virtue thereof, peaceful communion, as if at the same table and over the same sacrifice, becomes the abiding relation into which the whole family of faith are brought with God.

But our knowledge of evil is not limited to that which lies hidden within us. Our nature does not slumber; it acts. "Dead," as regards all power of living to God, it is full of untired energy in living according to the Prince of this world—"the Spirit who worketh in all the children of disobedience." Cain and his children were "dead" towards God—no principle of purity or holiness, or light or love, acted in them towards Him; but out of His presence they were full of enterprise and activity—they builded cities and invented arts, living to Satan and to themselves. What they *were*, that naturally we *are*. We are *committers* of sin—*doers* of iniquity. No remedy, therefore, commensurate with our need, could be found in anything that failed to meet the consequences of *committed sin*. Accordingly, for this the Sin-offering and the Trespass-offering were appointed.

Committed sin may be distributed into two principal divisions; first, sins committed in ignorance; secondly, sins committed consciously. It is of the first of these classes that the fourth chapter of Leviticus treats.

There is a prevailing disposition in the hearts of many, to think of sins of ignorance as if they were no sins: or, if they are to be called sins—if it be allowed that they need mercy, such mercy is regarded rather as a right, than as the free and unmerited gift of grace. Ignorance, in the minds of such persons, becomes synonymous with guiltlessness; to act conscientiously (however dark or dead the conscience) is to act blamelessly; the thought of the responsibilities that attach to knowledge, becomes secretly a reason why knowledge is eschewed—in a word, darkness is loved rather than light, because darkness brings quiet, but light has awakening and convicting power.

A sufficient answer to all such thoughts is this, that the especial reason for the appointment of the **Sin-offering** was, that it might meet sins committed in ignorance. No one who reverences the word of God, will speak lightly of sins of ignorance, after he has once read such words as these: “If a soul shall sin through ignorance against any of the commandments of the Lord, concerning things which ought not to be done, and shall do against any of them . . .

. . . then let him bring for the sin that he hath sinned, &c.” The heinousness of such sins of ignorance depends, not so much on the character of the deed done, as on that condition of heart, which is capable of committing sin without knowing that it is sin; and commits it, perhaps exultingly, triumphing in it as good. What must angels in heaven think of the state of that soul, which is so thoroughly blinded—so utterly astray from God as to violate His commandments, and resist His will, in total unconscious-

ness that it is doing wrong. It was thus that multitudes in Israel hated and persecuted the Lord Jesus—it was thus that St. Paul shed the blood of Stephen, resisting the full testimony of the Holy Ghost from one, whose face shone as he spake, with heavenly brightness. All this was ignorance. Paul verily thought that he was doing God service; yet that very thought argued such thorough blindness of soul—such entire alienation of heart from God, that it was alone sufficient to make him “the chief of sinners.”

- Nature, if left to its own native blindness, would always sin, and sin in ignorance—such sin being the embodiment in action of those dark principles of enmity against God which lie embosomed in the human heart. In order, however, that the character of sin might be fully manifested, and that want of light might never be pleaded in palliation of transgression, God has never left Himself without witness. Throughout the heathen world, the eternal power and Godhead of God are borne witness to by the works which His hand has made. “The heavens declare the glory of God, and the firmament showeth His handy work.” (Ps. xix.) “He left not Himself without witness, in that He gave them rain from Heaven and fruitful seasons, filling their hearts with food and gladness.” “The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.” (Rom. i. 20.) The Jews, in addition to this testimony of creation, had also the written word. “To them

were committed the oracles of God." They had also many a prophet, many a teacher, line upon line and precept upon precept. The consciences both of Jews and Gentiles were often made to feel the appeals of God. As Paul spake Felix trembled. Nevertheless, they rejected these appeals. Satan and their own evil quenched or obscured the light. As they turned from it, their conscience became more hardened, and as it hardened, sins of ignorance were multiplied, and committed with a higher and more reckless hand. Shall we speak lightly of sins of ignorance like these? One evidence of their character will be found in this, that such sins chiefly abound where the conscience is most hardened, either by long continued evil, or by the judicial infliction of God. What can be more terrible than a conscience so hardened?

Nothing has a greater tendency to bring the conscience into this state, and to lead to the daring commission of sins of ignorance than religious truth perverted. Revealed truth had been received by Israel, but received to be betrayed. Their influential systems—the systems which they worshipped, were based on perverted Truth. From their childhood they drank of a cup of error ministered to them in the name of God. In vain the Scriptures spake of Jesus; in vain John, His forerunner, testified; in vain the Lord Himself proved by His words, His character, His miracles, that He was indeed the Son of the living God. The light of holiness and of grace shone fruitlessly upon hearts, whose natural darkness was deepened by the systematic influence

of a religious corruption, that had sanctified error by holy titles, and had blessed wickedness in the name of God.

Nor has it been otherwise in Christendom. The past and present history of the Church of God supplies countless instances of souls, so nurtured from childhood in the atmosphere of error, as to be deadened in every power of right discernment and apprehension. If a lamp that man or Satan have kindled from beneath be early put into our hands; if we are taught to regard it as a light kindled in the sanctuary of God; if our ear welcomes the deceiving tale, and we refuse to test it by the true light of God's written word, what wonder if we are deceived? What wonder, under such circumstances, seeing that our hearts naturally love darkness, that sins of ignorance should abound? Shall we say that there is no heinousness in sins of ignorance like these?

It would be happy, indeed, if we could assert, even of real Christians, that they are free from these fearful sins of ignorance. But whenever they give themselves up to the guidance of any individual, or of any system whose influence is not strictly according to the revealed truth of God, they will surely act against Christ and His commandments ignorantly. The practices that He favours, they will discountenance; the doctrines He teaches, they will reject; the persons whom He commissions, they will resist: they will substitute error for truth; and ignorantly throw the weight of their character and their gifts into the scale of falsehood. There is nothing, perhaps, at this present moment, that is operating more

terribly against the progress of Truth, than the misdirected energies of real Christians, ignorantly sustaining error, ignorantly resisting light.*

St. Paul was keenly alive to the danger of these sins of ignorance. He knew how easily the souls, even of believers, can be bewitched. "O foolish Galatians, who hath bewitched you?" He knew how easily Satan can transform himself into an angel of light; and how hard it is, while in the midst of "man's day," to judge of persons and things in the light of the day of God. Even, therefore, when he was walking most blamelessly, in much maturity of grace and knowledge, he refused to pronounce any certain judgment on his own character; for there might be blemishes in it which he was unable to discern, and decision respecting this pertained to the Lord, not to him. "I am not," said he, "conscious to myself of any thing;"† that is, I am not conscious of any allowed transgression; "nevertheless am I not hereby justified; but he that judgeth me is the Lord." If then, there may be sins of ignorance, even where there is most diligence and watchfulness, how much more where there is negligence or slumber, or ac-

* Of course I do not mean to imply that all the sins either of Christendom or Judaism are sins of ignorance. But in a period of religious declension or apostasy, when the early pattern given by God to the Churches has been long departed from, it must be that ignorance will abound. And as the dispensation draws nigh its close, and the conscience becomes more obdurate, and judicial blindness increases, sins of ignorance will necessarily multiply.

† Οὐδὲν γὰρ ἑμαυτῷ ἀννοῖδα.

quiescence in the prevailing evil of the age ! There has been only One on earth free from sins of ignorance, even He who said, " I have set the Lord alway before me ;" and He came to be our Sin-offering—to bear the wrath due to these very sins of ignorance ; otherwise, they alone would have sunk us into perdition for ever.

The chapter before us, as being addressed to those who were ostensibly the separate people of God, teaches us especially respecting sins of ignorance committed by *believers*. The greater our privileges, the nearer we are brought to God, the more intimately we are connected with his service, the more terrible must be the consequences of transgression. The sin of an Israelite had a greater heinousness in it than the sin of an uninstructed Gentile—the name of God was more dishonoured thereby. Again, the sin of a priest or of the whole congregation of Israel, seeing that with such should have been found understanding, and the fear of the Lord, was greater than the sin of an individual among the people. To the sin of an anointed priest and to that of the congregation equal heinousness attached. In each of these cases, the full consequences of the sin of ignorance were developed ; and therefore, in meeting these consequences, the full efficacy of the Sin-offering was displayed.

The priests were anointed that they might minister in the near presence of God. Their employment was in holy things—their place the sanctuary. As instructed in the ways of the Lord of hosts, as acquainted with the manner of His house, their lips

were to keep knowledge, and others, through them, were to learn the ways of the Lord. Sins of ignorance, therefore, were the very sins that should have been absent from the priest. But if they were found in him—"if the priest that is anointed do sin . . . through ignorance against any of the commandments of the Lord, concerning things which ought not to be done, and shall do against any of them," then his sin was to be estimated by the holiness of the things and places in which he ministered, and by the disastrous consequences to others, as well as to himself, that flowed from its commission. His sin had penetrated, as it were, the holy place; it had entered before the veil; it had tainted the place of his ministration; it had defiled the altar; it had involved others in its consequences; and the stain must be effaced, either by vengeance consuming him, or it must be expiated by the blood of a substituted victim.

It was for this, that God, in the unsearchable riches of His grace, appointed the Sin-offering. The offending priest brought the victim to the door of the Tabernacle before Jehovah, and there "leaned" his hand upon its head, and slew it. The blood was then borne into the holy place, and there sprinkled seven times before the Lord, thus specially recognising *Him* as the person against whom the sin was committed. "Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest." The ground on which he was accustomed to stand when he ministered was

thus sprinkled, and also the golden altar of incense, at which he served. Thus the taint was covered over, himself purchased back from destruction, the places of his honourable service preserved unforfeited. The remainder of the blood was then poured at the bottom of the altar of Burnt offering, as a memorial that the just requisition of holiness had been met—met by death. The blood was not, as in the Burnt-offering and Peace-sacrifice, scattered *on* the altar, in token of its acceptedness there, for now it was regarded as the result and token of vengeance deservedly falling upon sin. The reality of the death by which the sin was expiated, and the certainty of that expiation being recognised in the very sanctuary whose holiness had been violated, was proved by the blood being poured, and allowed to *remain* at the bottom of the altar. There it could be seen as the token of accomplished and accepted atoning death. It was blood *shed*.

But whilst these ceremonies within the holy place and at the brazen altar, thus supplied the memorial of reconciliation as the result of wrath appeased, there were other ordinances without the Tabernacle, which teach us respecting that wrath whilst in process of being inflicted. The principal parts of the victim, viz.: “the skin of the bullock and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock, shall he carry forth without the camp, unto a clean place where the ashes are poured out, and burn him (literally, burn up or consume) on the wood with fire; where the ashes are poured out shall he be burned

up." A very different type this, from that in which the whole offering was lifted up on the altar of God as an offering of sweet savour; or from that in which as in the Peace-sacrifice, these parts, or the greater number of them, were fed on by the offerer. Here fire, kindled, not on the altar, not within the Tabernacle, not even within the camp, but kindled "without the gate"—the place of dishonour and reproach, devoured, like the fire of Gehenna, that which was counted as if it were an accursed thing. In the case of the altar, the fire that was thereon kindled, fed gratefully on that which satisfied it by its excellency; but here, a fire, kindled without the camp, burnt up, as in fury, that which was given it to be consumed. Such was the type of Him, whom, though He knew no sin, God made sin for us. 2 Cor. v. 21. In other types, we have seen Him, as the One who "gave Himself for us, an offering and sacrifice to God for a sweet-smelling savour;" but in this burning without the camp, we see Him stricken,—“bruised”—made a curse for us—made sin for us. It was then that he uttered that bitter cry, "My God, my God, why hast thou forsaken me, why art thou so far from helping me, and from the words of my roaring?" Thus too, we can understand the words of the Apostle, "God sending his own Son in the likeness of sinful flesh, and for sin, judged (damnatorily judged—κατακρίψε) sin in the flesh." The flesh of the Lord Jesus was holy; in Him was no sin; but the sin of our nature, here called "sin in the flesh," was reckoned to Him as our substitute, and when He died upon the cross was there damnatorily judged. There

it received its award. This is the lesson that faith learns, as it stands by the fire without the camp, and gazes on it, whilst the devoted parts of the Sin-offering are consumed. There it beholds the memorial of what Christ became on account of His people. There it sees, not only their sins, but their sin judicially ended. That it is not remembered any more, as the subject of wrath, is evidenced by the ashes; for ashes are the token of fire having burned itself out.

Yet at the same moment when the real power of wrath bore on the Holy One—our substitute—even whilst He was being stricken *as if* He had been sin, there was, nevertheless, found in Him all that perfectness of heavenly excellency, which was inseparable from Him, even whilst being made a curse for us. God still beheld in Him His own beloved Son in whom He was well pleased; whose obedience and devotedness and perfectness in life and in death remaining unchanged even whilst wrath thus preyed on Him, ascended still as “the odour of a sweet-smelling savour.” This truth is carefully preserved, not only in the types of the Burnt-offering, and Meat-offering, and Peace-sacrifice, but also, in the ordinances of the Sin-offering itself. Whilst the body of the Sin-offering was carried without the camp to be consumed, the internal parts, that is to say, the internal fat, kidneys, &c. were placed on the altar, and there burned. These, it will be observed, were the same parts that were burned in the Peace-sacrifice; here, too, intended to typify those excellencies of nature in Christ, which shone in Him

always, and manifested His nature as man, to be the exact opposite to ours, as inhabited by, and subjected to sin. Sin committed in ignorance is so connected with the condition of our nature inwardly; it is so impossible to meditate on the one without tracing it to the other, that we can easily understand why this part of the ceremonies of the Sin-offering should direct our thoughts to the condition of our nature, and to the satisfaction made on its account. Conscience, whenever it truthfully meditates on sin committed, goes back to the root from which it springs, and finds that root within us. And when that is once seen, how could there be any rest, unless God had provided for us One, whose excellencies are here also substituted for our vileness? In atonement, Divine holiness requires in the Surety, not only that He should bear every penalty, but that He should also present a substitutional perfectness for us.

There are few chapters worthy of more solemn consideration than this. It teaches us the deep responsibility of all positions of ostensible service—especially such as are influential over the minds and habits of others. Any influence we may possess, any ability of instructing, comforting, or in any way helping others, by word or by example, is a talent which we cannot escape the responsibility of using. We dare not hide it in a napkin. The priests of God (and all believers are priests) *must* act, and that, too, openly. But how needful that they should well consider the responsibility of their position; the danger in which they are of acting ignorantly, and the disastrous effects of such ignorance, in dishonour-

ing God, and injuring others, who may be involved in the consequences of their sin! Honest-hearted reception of the word of God can alone preserve us from such ignorance. But is there acquaintance with the Scripture now; or is its light hidden, and other lights substituted instead? Think of the general delusion that has pervaded Christendom, as to this present dispensation being one of holy progress, whereas, the Scripture over and over again declares, that it is one of declension, disobedience, and dark iniquity—iniquity that will bring on a visitation of judgment, the like to which has never yet been. Think of the manner in which ceremonial rites (many of them mere inventions of man) ministered too, by unholy hands, have supplanted the true and saving ministration of the Gospel of the grace of God. Think of the multitudes, yet in their sins, because unsanctified by faith in Jesus, who are taught, even whilst they are yet strenuously serving the god of this world, falsely to say to the great Shepherd of Israel, “We are Thy people, and the sheep of Thy pasture.” Think how many, uncommissioned of God, unacquainted with His truth, and untaught by His Spirit, have usurped the place of ministers of Christ, and are so owned and honoured. Think of the manner in which Judaical position and Judaical principles have been assumed by those who have forgotten that Christ, and not Moses is their master; so that they whose feet should have been shod only with the preparation of the Gospel of peace, have rushed into the battle-field, crying, “The sword of the Lord and of Gideon:” whilst others,

who should have remembered that the place of discipleship now is to follow Jesus *of Nazareth*, and to become, it may be, as the off-scouring of all things for his sake, have eschewed this place of lowliness, and have sought to reign as kings, building for their worship gorgeous temples, and for themselves, pleasant palaces; as if Solomon on the throne of his glory, instead of Jesus in rejection and reproach, were the pattern of Christian condition now. Think too, of the blindness that prevails, as to the prospects of Israel, of the Nations and of the Church; as to the nature of the last great Apostasy, and the Coming and reign of the Lord Jesus; and then say, whether there was ever an hour when sins of ignorance more abounded—an ignorance, the depth of which, and the sinfulness of which, One only can appreciate.

There is a natural tendency in the heart of man (and it operates abundantly even in real Christians) to bow to the influence of perverted and falsely assumed authority. “The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so.” That honoured place of authority and influence, once held by the unfallen Church, whilst it yet stood as “the pillar and ground of the Truth,” has been seldom claimed by any, without the claim (however false and presumptuous) being willingly owned, and sometimes welcomed, even by many who are really Christ’s. But all such authority, seeing that it is neither based on, nor guided by Truth, can only lead into the darkness to which itself belongs. What wonder, therefore, that ignorance should settle in upon that soul that has made

itself the slave of such authority ; what wonder if, unconsciously, it should welcome falsehood and fight against Truth ; and congratulate itself most, when furthest distant from the principles of Christ. Individuals too, as well as collective bodies, may claim an authority which God has never given ; and not unfrequently, fear, or affection, or self interest, or a disposition to lean upon others causes it to be gladly recognised. But such authority, seeing that it is not in the power of Truth, that it directs not to the Scriptures alone, that it will not bear the test of the "law and of the testimony," can only, as in the former case, lead towards, if not into, darkness. Nothing but close adherence to the Scripture can preserve us from such results in a day like the present. Is that which we hear false or true ? Is it or is it not the word of God ? Such are the great questions we have to ask ourselves now. The faithful use of the Scriptures will no doubt expose many an error, detect many a sin of ignorance, and show us much that we have no sufficient grace to attain. Thus, after years of dark declension in Israel, when at last the faithful energy of a few led them back again to the neglected Scripture, the first result of their return to it was this—that all the people "wept," for they discovered how they had offended, and in what they had long and ignorantly sinned. Yet their tears were not allowed long to flow. The voice of compassion said to them, "Weep not ; let joy in Jehovah be your strength." God can ever comfort truthfulness and confession.

The amount of responsibility that may attach to

individuals on account of these sins of ignorance, there is One, and One only, that can determine. An all-seeing eye that traceth the end from the beginning, is alone able to detect how, and when, and where the various streams of error first emanated; and who they are who have since most laboured to swell them, or to prepare channels for their diffusion. Some diffuse error because they love it; others, because they are deceived into believing it a duty. Some, through indifference, or timidity, or dislike of truth, refuse to avail themselves of instruction, even when it is brought to their very doors; others again, seem deprived almost of the opportunity to learn, entombed in a darkness which light seeks in vain to penetrate. The determination of the various proportions of guilt must be left to the great final day. All that we can at present say is, that the value of the Sin-offering can never fail; and that all who are under it, that is, the whole family of faith—all who have not rejected the record which God hath given of His Son, are surely protected from condemnation by its everlasting efficacy. But although the believer in Jesus shall never be plucked from the hand of the Almighty Shepherd, yet the effect which sins committed by us in ignorance may produce upon others, who, through our example, may continue in darkness, and perhaps perish with a lie in their right hand; the effect which such sins must produce in darkening our powers of spiritual apprehension, and destroying the proper comfort of our hearts; the effect, too, upon our service in hindering fruitfulness, and causing “wood, hay, and stubble” to be the result of our labours;—these, and other such consequences, who

can appreciate? They will be understood only in the day which revealeth all things; when "we, too, shall know even as also we are known."

Instruction, exhortation, discipline, chastisement, are employed by the grace of the great Head of the Church towards His people, to free them from sins of ignorance, and their disastrous consequences. But Satan and the sin that dwells within us put forth their energies to resist. They struggle to increase darkness and to confirm error; and we cannot be surprised that their plans should prosper during a period marked by our Lord Himself as one in which "iniquity shall abound."

Yet, the greater the darkness, the more precious is any light that is available in its midst. Amid all the dark and shifting scenes through which the fierce passions of men under Satan are hurrying, alike, the church and the world, the word of God remains unchanged and unchangeable, as the one steady light appointed to shine on in the darkness, until the day dawn. Happy are they who stand most apart from the tumultuous scene, and cleave most closely to the Scripture, and most meditate therein. If, as the history of Christianity peculiarly shows, the perpetual effort of Satan be to hide, or to veil, or to distort the light of Scripture, let our effort be to unveil it, and to give steady direction to its beams. Even if weak ourselves, we may be able, very effectually, to aid others. He will not have lived in vain, who shall have caused one ray of light from the word of God to rest steadily on a heart that was dark to it before.

But how could we have any courage to use, or to approach a light that will surely manifest ignorance

and sins of ignorance, both in ourselves and others, if there were no SIN-OFFERING? What hope could we have, unless we were able to say that the whole family of faith are protected for ever under its efficacy? We have not again to offer it: it HAS BEEN offered, once and for ever offered—every ceremony fulfilled—every ordinance obeyed. We find in it a work that has been finished—a grace that has been perfected. May we use it, not to nurture ignorance, and listlessness, and slumber, but to encourage ourselves to cleave to, and maintain that light of revealed Truth, which, however beset by evil, however much it may be for a time shrouded, shall never have its essential brightness marred by the admixture of one element of darkness, on to the hour when it mingles with the light of the eternal day.

There, none will pretend that there are many standards of right and wrong; or that a fallen creature may find a safe and sufficient guide in the convictions of his own dark bosom. As soon as the redeemed are personally sinless, they will fully recognise the blessedness of owning and bowing to one sovereign will. Sins of ignorance will be fitly appreciated then; and habits of extenuating and excusing evil will no longer hinder the apprehension of the fulness of the grace, which, refusing to palliate iniquity, or to call darkness light, has itself bowed beneath the curse due to evil, and there proved itself to be almighty—almighty in vindicating holiness—almighty, also, in delivering the sinner who despises not the Sin-offering.

NOTES.

And Jehovah spake unto Moses, saying : If a soul sin, through ignorance, against any of the commandments of Jehovah concerning things which should not be done, and do against any of them ; if the priest that is anointed shall sin unto the guiltiness of the people, &c.

And Jehovah spake unto Moses, saying] The occurrence of these words in Leviticus marks notable transitions in the subject-matter. The first three chapters, therefore, should be read in close connexion ; as also, the fourth, and first thirteen verses of the fifth chapter.

The first three chapters refer to those who seek acceptance or favour (יִצְיָן—*εὐδοκία*) and communion ; the fourth begins to treat of those who need the pardon of committed transgression.

If a soul sin through ignorance, and do against, &c.] Ignorance, such as this, cannot exist without guilt ; for when God has plainly expressed His will respecting certain things *not to be done*, ignorance, whether it be ignorance of His will so expressed, or whether ignorance of the particular circumstances in which that will is transgressed, must be caused either by

a blindness, or by a carelessness, that peculiarly manifests the power of sin.

Sins which flow from ignorance of the will of God, are treated of in the fourth chapter; sins in which the ignorance respects the particulars of the action, and where carelessness or inadvertence are manifestly the causes of the ignorance, are treated of in the first thirteen verses of the fifth chapter. St. Paul was ignorant of the will of God when he persecuted the saints. He was not ignorant of the will of God, but ignorant respecting the particular case to which that will applied, when he reviled the High Priest. "Brethren, I wist not that he was the High Priest." The same may be said of Joshua and the Israelites, when they made a league with the Gibeonites. They were not ignorant that God had commanded them to make no league with the inhabitants of the land; but they were ignorant of the particular fact, that the Gibeonites were inhabitants of the land. The former may be called *general*, or *universal* ignorance; the latter, *particular* ignorance. The manifestation of both will, of course, be found in the particulars of action. St. Paul showed his universal ignorance of the Truth, by his persecuting the saints. The former, however, involves an ignorance of principle that is not found in the latter.

If the Priest that is anointed do sin, &c.] The High Priests, and all the other priests were *anointed*, (see Lev. viii.) consequently, this appellation might belong to any of them. If a priest sinned, not only would that sin incapacitate him for acting on behalf of others, but it would, necessarily, involve those for

whom he acted. He who sins whilst representing others, or whilst *teaching and guiding* others, does thereby involve them also in guilt. This is taught in the words **חַטָּאת לְאַשְׁמַת הָעָם**—literally, “sin to the guiltiness of the people,” that is, sin, so as to bring guiltiness on the people. *Toṽ τὸν λαὸν ἁμαρτεῖν.*—*Sept.* Delinquere faciens populum.—*Vulgate.*

Hence the necessity of our having a High Priest, holy, harmless, undefiled—one who never did, and never could sin. Otherwise, what would be so much to be dreaded, as that on which now our eternal blessing securely rests—the being REPRESENTED BY Another.

The sin of a priest would, of course, reach those places and instruments of service which pertained to him as a priest. It pertained to the priest's office to stand before the Lord in the Holy Place, and to minister at the golden altar there. But a defiled foot would taint the ground on which it stood, and a defiled hand would taint the altar which it touched; the enormity of such defilement being commensurate with the holiness of that which was defiled. Hence, the peculiar heinousness of a priest's sin. It penetrated the sanctuary; and the same may be said of the congregation of Israel collectively. Israel's sin would, of course, penetrate Israel's sanctuary.

There is, probably, nothing that the consciences of believers feel more acutely, than the extent of the dishonour done to God, when they have sinned in positions of high and honoured service. They know that the dishonour done to God is commensurate with the dignity and holiness of their position. They know,

too, that Satan, and holy angels, and men in their measure, understand this. The sense of such guilt would be overwhelming, if there had not been provided in the Sin-offering, grace adequate to meet the depth even of this need. Happy are they who, in such circumstances, fly to the true refuge, instead of having recourse to idle extenuations, which have in them the guilt of hypocrisy.

There are three things to which, under such circumstances, the Holy Spirit would direct the soul; first, to the blessed truth that, howsoever far the sin may have penetrated, and whatsoever it may have affected, the power of the atoning blood has followed, as it were, the sin, and penetrated where it had penetrated. Thus we read in the type, "The priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, that is to say, before the vail of the sanctuary. And the priest shall put of the blood upon the horns of the altar of sweet incense before Jehovah—the altar which is in the Tabernacle of the congregation; and shall pour all the blood of the bullock (i. e. all that remains) at the bottom of the altar of Burnt-offering." So the taint was expiated. The atoning blood became the object on which the Divine eye rested, instead of the defilement: the position of honoured service which, otherwise, would have been forfeited, was preserved, and peace maintained in the sanctuary.*

* I have already remarked on the difference between the blood being "sprinkled with the finger," and "poured." See note on Burnt-offering, p. 41. When the attention is

But again, the conscience in such circumstances ought to estimate the evil that has been done; not only as it is in itself, but with reference, also, to the good that has *not* been done. God has not only said, "Thou shalt not *dishonour* me;" He has also said, "Thou shalt *honour* me, and that fully, and always." If, therefore, in not rendering honour there is sin, in rendering dishonour instead of such honour, there must be doubly sin. Such is the sin treated of in this chapter—sin incapable of being removed, save by vicarious offering possessing those very qualities that in us were found wanting. Accordingly, all those parts which were most expressive of inward excellency in the victim—indeed, the very same parts as had been used in the Peace-sacrifice—were brought and burned for expiation on the altar, "The fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is on the loins, and the caul over the liver, with the kidneys, it shall he take off, as it was taken off from the bullock of the Peace-sacrifice, and the priest shall burn them on the Burnt-offering altar." In this first and highest kind of Sin-offering, it is not said to be burned "*for*

directed to some special taint that is to be covered over, part of the blood is sprinkled carefully with the finger; as in the present instance, verse 6, and Lev. xiv. 14. When the attention is directed to the acceptableness of the blood, it is *all* "scattered" on the altar, as in the Burnt-offering, and Peace-sacrifice. When we are taught respecting the reality and accomplishment of the expiatory death, the blood is "poured" at the bottom of the brazen altar.

a sweet savour," because attention is not directed to the offering merely as honouring God; nor merely as atoning for the sin of *not* having honoured Him—that being the aspect rather of the Burnt-offering; but here satisfaction is made for the positive sin of having openly rendered to Him dishonour in the place of honour. It is not that the offering was *not* a sweet-smelling savour, for such it was; but that is not the aspect on which our souls should fix at a moment when we are called to consider the value of the fragrance *as overcoming the ill-savour of our sin*, rather than in the gratefulness of its own sweetness. Our thoughts respecting the use of incense are different when we are using it to overcome the noisomeness of an open sepulchre, and when we use it merely for the sake of enjoying its own grateful fragrance.*

* That which was burned for fragrance on the altar, is either viewed as offered to atone for our lack of devotedness in honouring God, and in order that we may attain His favour (רִצּוֹן)—and this is the aspect of the Burnt-offering: or it was offered in thankful acknowledgment of favour vouchsafed—and this is the aspect of the Peace-sacrifice: or it was offered to atone for the manifested guilt of having, by positive transgression, *dishonoured* Him—and this is the aspect of the Sin-offering. Accordingly, when the *full* character of the Sin-offering is given, although the word קָטַר "to burn as fragrance" is used, yet the words "*for a sweet savour of rest*" are not added, although these words always accompany קָטַר in the former cases. The reason is obvious. We may burn that which is fragrant with two very different objects; either, because we wish to enjoy its own proper fragrance, or else, because we seek to nullify, by means of it,

Thirdly, in order to expiate such guilt, it was necessary, not only that Christ should present for us the fragrance of His own perfect excellency, but, also, that he should bear true damnatory wrath, because of such wrath being due to our transgressions. Accordingly, the next part of the type leads us to this. We no longer see the parts which in the Burnt-offering and Peace-sacrifice had either been fed on, or burned (קָטַר) on the altar—we no longer find those parts so appropriated; but, on the contrary, we see them carried without the camp, and there “consumed,” or “burned up in devouring flame,” (שָׂרַף) as if an unclean thing. “The skin of the bullock, with all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth to without the camp; unto a clean place where the ashes are poured out, and burn him up (שָׂרַף not קָטַר) on the wood with fire; where the ashes are poured out he shall be burned up.” A very different type this from the Burnt-offering, where we see the “whole bullock” burnt (קָטַר—to burn as fragrance) on the altar for a sweet savour; whereas here, it is “burned up,” as by the fire of Gehenna, without the camp. Yet both are types of

the noisomeness of some present corruption. We feel very differently respecting fragrance used in the sepulchre, and fragrance used in scenes of festivity and joy. The full and proper thought respecting the Sin-offering is gained by standing, as it were, over the open sepulchre of our sins, surrounded by the ill-savour of their corruption, and there estimating the value of the offering's fragrance, with reference to the intensity of the ill-savour which it overcomes.

the same Holy One. In the one, we see Him obedient unto death, even the death of the Cross, and saying, "Father, glorify thy name;" in the other, we behold Him "giving Himself for our sins," and so "made a curse for us." "God hath made Him who knew no sin to be sin for us." "God sending His own Son in the likeness of sinful flesh, and concerning sin damned (*κατεκρίνε*) sin in the flesh," that is, *our indwelling sin*. Thus, the wrath due both to our *sin*, and to our *sins* (I speak of believers) was borne by that Holy One, who, Himself, had neither sin, nor sins. There it expended itself; there it burned, until nought but ashes remained; there faith sees both the sin and the sins of all believers ended for ever, as regards the judicial estimate of God. We may stand, as it were, by the side of that burning pile. We see the flame fiercely raging in the full intensity of its devouring power; at length, we behold it lessen; at last, flicker and decay, till it smoulders among the embers. We may watch the last expiring spark that glimmers there, and when that ends,—when nothing but the cold ashes remain—we see an emblem of the relation which the fire of holy wrath bears to all the believing people of God. Its power is expended; it hath burnt itself out; ashes only remain.*

* It is worthy of note that the Hebrew name *for the ashes of the altar, and for "fatness"* is the same—*אֵפֶר*: because much of the fatness and excellency of that which had been burned on the altar was in those ashes. When the body of the victim was burned without the camp, the burning took place where the ashes or fatness of the altar had been poured out.

I have already remarked on the difference between קָטַר *"to burn as fragrance,"* and שָׂרַף *"to burn up or consume."* "Incense (קִטְרֶה) is derived from the former;" "Seraphim," as symbolizing the consuming power of the divine holiness, is derived from the latter. It was the Seraphim who said, "Holy, Holy, Holy, is the Lord God of Hosts;" it was they who took from off the altar the live coal, the emblem (seeing that it contained fire that had fed on sacrifice) of holiness placated, and with it touched the lips of the prophet, saying, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." (Isa. vi.) The "fiery serpents" also, which were sent in judgment on the children of Israel, are called "Seraphim," for they were agents of God's holiness, which was burning against Israel as a consuming flame.

To burn as fragrance, (קָטַר) is used throughout the first, second, and third chapters; as, also, in this chapter where the fat of the Sin-offering is burned *on the altar*. See verses 10, 19, 31, 35.

But whenever anything is consumed without the camp as something devoted to wrath, שָׂרַף, *"to burn up"* is used. See verses 12 and 21 of this chapter, and the ordinance of the red heifer in Numb. xix. 5. Thus also all that was not eaten of the Passover and of the Peace-sacrifice was to be *"burned up."*

Consequently, the ashes of the Sin-offering rested on the ashes that had been brought from the altar; so that the mingled pile was at once the evidence of wrath expended, and of the excellency of that on which it had been expended.

Moses was angry with Aaron when he found that the Sin-offering, instead of being eaten, had been "*burned up*." Lev. x. 16. The force of the word may be seen from such passages as the following; "The accursed thing shall be *burned up*." Josh. vii. 15. "They the sons of Belial shall be utterly *burned up* with fire in the same place." 2 Sam. xxiii. 7.

It should be observed how remarkably this passage respecting this first class of sin-offering ends with the word "*burn up*." This is very unusual. We commonly find at the conclusion some words that intimate forgiveness attained, or which speak of the offering as a sweet savour. But here no such results are mentioned; the object being to bring out into strong relief the great truth that sin deserves and receives consuming wrath. This thought may be and should be *conjoined* with other thoughts; but other thoughts should not be *commingled* with it, for so none will have their own proper completeness. This however is seldom the case in our experience: we continually neutralize one truth by another. It is right to combine, but combination is not confusion. In the rainbow, colours are combined, but they are not neutralized nor confused.

The mind is evidently intended to rest on the solemn truth taught by the word with which these directions conclude—BURNT UP. He who has considered the heinousness of sin as estimated in the sanctuary in relation to the holy vessels and services, there, will best apprehend the reason of the devouring wrath which this word expresses. In the Passover our minds are chiefly directed to the deliverance; in

the Peace-sacrifice to the peace into which we are delivered; in the Sin-offering to the satisfaction rendered to WRATH. The manifested infliction of destroying wrath, though deserved by indwelling sin, is delayed in the governmental order of God, until sin has been *committed*. This is a sufficient reason for the great type of wrath *inflicted* being found in this chapter.

VERSE 22.

When a ruler shall have sinned and done against any of the commandments of the Lord his God respecting things that should not be done, in ignorance, and shall be guilty; or if his sin in which he hath sinned become known to him, then he shall bring, &c.

Shall be guilty.] Or more properly, *shall be under the punishment of his guilt*, for this is a meaning which אָשַׁם continually bears. See Isaiah xxiv. 6. "Therefore hath the curse devoured the land, and they that dwell therein *are desolate*," (אָשַׁם) i. e., not only guilty but suffering the punishment of guilt. See, also, Hos. xiii. 16. "Samaria shall *become desolate*" (אָשַׁם). Gesenius thus renders this word in Hos. v. 15: "until they suffer punishment:" as, also, in Zech. xi. 5, "and are not punished."

The meaning, therefore, of the verse before us is this: if a ruler shall have sinned in ignorance, and discover his guilt, by finding himself suffering its punishment; or if he shall discover his sin before such punishment fall upon him, in either case let him

bring, &c. We may sometimes discover a sin ignorantly committed, by finding ourselves involved in its bitter consequences. One device of our hearts under such circumstances sometimes is to blind ourselves to the real character of those circumstances: to represent ruin as if it were no ruin, and to call disaster success. Christendom, and many a real Christian in Christendom, might, but will not, see around them many a token of the rebuke of their God.

When punishment is sent, it is intended to arouse inquiry, that the sin may be searched out, and the grace of the Sin-offering proved. But all this is frustrated when tokens of Divine displeasure are disregarded, or interpreted, perhaps, as tokens of approval.

To discover sin that has been ignorantly committed before its punishment has overtaken us, is far better than to be taught by bitterness of suffering. St. Paul, by a miraculous intervention of sovereign grace, discovered his sin before punishment overtook him; but his nation, whose heart is still blinded, will not discover their sin until its terrible punishment shall begin to take hold upon them. They are to be brought "through the fire." Yet, in either case, the Sin-offering is alike needed.

Our sins of ignorance may also be discovered apart from any special intervention of the Divine hand, by meditation, or by searching the Scripture, or by some means that God may employ secretly to enlighten the heart. Yet, even then, the Sin-offering is equally needed.

When a Ruler (or Prince) shall have sinned.] There is a marked difference between the Sin-offerings appointed for priests or for the congregation; and those appointed for a Ruler or an ordinary Israelite. The sphere of the latter, though it had its own not unimportant duties, was *without* the Sanctuary.

In the first case, the prominent and distinctive ceremonies were the carrying the blood into the Sanctuary, and the consuming the body of the victim without the camp: but in the latter case, neither of these things were done; the attention being directed not to that which was due from God to sin and had to be borne by the victim, but to the results in forgiveness and peace, which flowed from the acceptance of the victim. Hence, in this case, instead of the flesh of the Sin-offering being "burned up" without the camp, it was appropriated to the priests as their food.

Our appreciations not only of sin, but of all other things, will mainly depend on the manner in which we practically realize those relations to God into which redemption brings. Redemption has not only brought us into acceptance and peace with God, it has also made us His servants—His priestly servants belonging to His Sanctuary. He who realizes His place as a priest, will have very different apprehensions from one whose sphere of thought and occupation is external to the sanctuary.

Of all who have ever been brought into the Church, there is, probably, none who so thoroughly appreciated the value of priestly service as the Apostle Paul. He prized his own individual calling as a priest; he understood, also, what pertained to the

service of the Church as a whole. But in proportion as he understood the importance and dignity of that holy service, in the same degree he appreciated the consequences of sin when committed by the Church collectively, or when any of its individual members in carrying out their priestly service sinned. We can easily understand how such appreciation would deepen his apprehensions both of sin, and of the Sin-offering.

There are occasions when we are called to consider the offering as ascending for us in its gratefulness and acceptableness before God, or else to receive that which is ministered from the altar to us as the result of reconciliation and peace; but there are other seasons when we are required to consider what vengeance and wrath are, and what their claim is against committed sin. This is the great lesson of the Sin-offering. It had to satisfy the *devouring* flame kindled without the camp. There the priest or the congregation beheld their Sin-offering "*consumed*;" but in the second class of Sin-offerings there was no burning without the camp; the attention was fixed only on the altar, and on that which was burned for a sweet-savour there. Just in proportion as this latter thought becomes exclusive, the full and distinctive character of the Sin-offering is lost.

It is not easy to recognise vengeance and wrath, either as due to our sins, or as endured by our Substitute for us. Often, after we have apprehended that the Holy One has been stricken for us, and that He has become for us a sacrifice of sweet-smelling savour, we form but a feeble estimate of the wrath He sus-

tained for us, or of the reasons why that wrath was due. It is well for us that our safety depends not on the clearness or comprehensiveness of our faith, but simply on the fact that our souls have indeed said, "Lord, to whom shall we go? Thou hast the words of eternal life."

Willingness, too, to go without the gate bearing His reproach will depend very much on the estimate we form of the Sin-offering. If we understand a little the character of that wrath which has fallen on the great Sacrifice, and which will fall on all that is unsheltered by His blood, we shall the more readily recognise what is impending over all the systems, and over all the order which constitutes the greatness of man's city—all that is found within the gate. We shall then desire to go without, seeking another City.

It has been already remarked, that in explaining the typical parts of Scripture, the New Testament is our authoritative guide. There, especially in the Epistle to the Hebrews, we are taught, that instead of drawing *parallels* between the type and the antitype, we are frequently to draw *contrasts*. Thus, Aaron needed to be washed. (Lev. viii.) Christ needed no washing. Aaron offered for his own sin as well as for that of the people; Christ had no sin of His own for which to offer. Aaron offered often, and never perfected those for whom he offered; Christ offered once, and perfected, *as to acceptance*, all His believing people, for ever. (Heb. x.) Aaron

had a priesthood to be transmitted; Christ has a priesthood never to be transmitted.

Nor are these contrasts found only in the types that prefigure the Lord. Only a part, and that a very small part, of Israel could be priests: the barrier drawn betwixt them and the rest of Israel was impassable. Uzziah entered the sanctuary and he was smitten with leprosy; Uzzah touched the ark and he died. But how marked the contrast *now*. Now all the family of faith are priests. Ye, said the Apostle, speaking to all believers, are "a royal priesthood." (1 Pet. ii. 9.) And again, "ye are a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. ii. 5.) See also Rev. i. 6, where He who loveth us, and hath washed us from our sins in His own blood, is said to have made us "priests unto His God and Father." Anointed with blood and with the "unction from the Holy One," (both being needful to priests,) we are admitted, not merely into the holy place, but into the "holiest of all;" a place which the priests of old were forbidden even typically to enter. (See Heb. ix. and x.)

Another contrast between those priests and ourselves is this, that they offered sacrifice for sin: we never offer for sin. It is true, indeed, that their sacrifices merely gave certain privileges social, civil, and the like in the polity of Israel, and certain immunities from present punishment under the law of Israel. To use the words of the Apostle, they merely sanctified to the purifying of the flesh, but had no power to "*put away sin*." Nevertheless, they were "offerings

for sin," and were appointed types of the one great sacrifice. But now that that sacrifice has been offered, "there remaineth no more sacrifice for sin." For all believers, sin is so effectually put away, as regards wrath, that *there remains no more sacrifice for it*. Such are the very words of the Apostle, Heb. x.

I scarcely need remark how the corruptions of Christianity, throughout the whole of our dispensation, have systematically drawn parallels between those who were under the ordinances of Leviticus and ourselves, and have laboured to destroy the *contrasts* on which the great Apostle of the Gentiles so carefully dwells. Hence, the Christian ministry has been exalted into a Priesthood; and, not unfrequently, a Priesthood that pretends to offer atoning sacrifice. By such, the Epistle to the Hebrews is virtually struck from the word of God.

We must carefully remember then, that although all believers are priests, they, nevertheless, never offer, either for themselves or others, "offering for sin;" neither "bloody" sacrifices, nor "unbloody sacrifices;" neither sacraments nor services; neither prayers nor confessions, for this simple reason, that what "HAS BEEN put away" cannot remain to be put away. What is gone is gone. Nothing cannot be treated as if it were something. Things that the One High Priest *has* done, or things that He alone can do, fall not within the province of others who are Priests under Him. Yet they have their own proper services. They act as priests when they feed on the sacrifice which that High Priest has presented; when they teach others respecting that sacrifice;

when they intercede for others on the ground of that sacrifice; when they teach others the difference betwixt clean and unclean, holy and unholy, as those whose lips keep knowledge.

Such is the calling of all believers; such are the employments in which all, according to their measure of grace, should be engaged. They carry their priestly character and priestly knowledge everywhere; and they *should* use it, whatever may be the relation they may be, at any given moment, seeking to fill. It is obvious that there are many social and natural duties to be discharged, which, although they do not fall within the circle of the sanctuary, may be fulfilled on principles learned in the sanctuary. We may act, for example, as masters over others, or as guides to others in some of the ordinary duties of life. In that sense we may be "rulers;" yet we do not thereby cease from being priests, nor become divested of our priestly knowledge. Practically, however, we may divest ourselves of that knowledge. We may become so absorbed in employments external to the sanctuary, as to forget or neglect its services, or its truths. Natural duties and things connected with the relations of man to man, may become the exclusive objects of our interest. Human philanthropy may usurp the place that belongs only to Christian service and Christian truth; or, to speak typically, the priest of the sanctuary may sink into a mere "ruler," or "one of the common people of the land."

Even when the distinction between priest and ruler and people of the land was appointed and

maintained by God; and when it involved no failure to belong to the lowest of these divisions, yet it did involve a limited scope of apprehension, both as to sin, and as to that whereby it was expiated. How much more may spiritual knowledge be not only limited but obscured, if we voluntarily confine ourselves to a sphere which is not properly our own, and abandon that which is distinctively ours. In that case our apprehension of the Sin-offering would not even equal those typified by the last of these classes. Very feeble is the estimate which the Church of God at present forms both of sin, and of the Sin-offering.

It is impossible to estimate the amount of ignorance and consequent sin that has been occasioned by the one circumstance of having lost the apprehension of the priestly calling of *all* believers. We should never have heard of sacrificing priests; nor priests granting absolution; nor of a select few in the Church being God's heritage (κληροί)* to the exclusion of their brethren from the like privileges; nor of a thousand sinful practices that have been founded on these falsehoods; nor have seen, as we have, the energies of believers cramped and hindered, if the priesthood of the whole Church had been remembered and even feebly realized. Nevertheless, every relinquishment of error does not involve the reception of Truth. So subtle is falsehood, and so great the skill of the great enemy of Truth in hurrying from one extreme into another, that many, as soon as their

* Κληροί, whence "clergy." All believers are said in the Scripture to be God's κληροί, "*heritage*." See 1 Pet. v. 3. "Neither as being lords over God's *heritage*."

eyes have been opened to the vain pretensions of an exclusive priesthood, have forgotten that there is a ministry, though not a priesthood in the Church of God; and that true ministers of Christ are not to be rejected because we reject pretended priests. Men in the world, under pretence of liberty and fraternity, have often sought to subvert the natural order of society, and to introduce an unholy equality where the providence of God has distinctly established differences. The same spirit, although in a different form, has frequently been found in many, who, after having broken the bonds of superstition, have, nevertheless, not found the liberty of Truth. Order and subordination are everlasting principles of God, and He has not forgotten them in His arrangements of the Church. All members in the natural body, says the Apostle, have not the same office; so, likewise, in the Church all are not apostles, nor prophets, nor teachers. (See 1 Cor. xii. 28, 29.) And, again, in the Epistle to the Ephesians we are taught, that if the individual members of the Church are, in their private sphere, to be fitted for ministration one towards the other, in the varied circumstances of daily life, their ability thus to help one another is the result of God's having provided pastors and ministers of His word, through whom, they who are thus ministered to, are prepared for ministration towards each other.* No passage

* The passage is as follows: "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for (with reference to, *προς*) the perfecting of the saints, unto (*εις*) the work of ministration, unto (*εις*) the edifying the body of Christ."

can more clearly show that Christ has given to some in the Church, an office which He has not given to all, namely, the ministry of His word, or the pastoral care of His people. If this all-important distinction, under pretence of securing liberty to the Spirit of God, or on any other ground, is subverted, ignorance, and sins of ignorance, with their necessary results, again abound. Ministerial position is again assumed by those to whom God has not given it; democratic license is found under the name of liberty, and the disorder that is generated becomes the more revolting, because of its pretension to be the result of closer obedience to the Holy Spirit.

NOTES ON CHAPTER V.

VERSES 1 to 13.

IF we compare the *fourth* and the *sixth* chapters of Leviticus, it is very evident that the first broad distinction between them is, that the former treats of sins committed ignorantly; the latter, of sins committed knowingly. In the one, it is said, "if a soul sin, through ignorance, against any of the commandments of the Lord." (Lev. iv. 1.) In the other, "if a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered to him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour, or have found that which was lost and lieth concerning it, and sweareth falsely, &c." (Lev. vi. 2.) In such cases, it is very evident that the action is wilful.

The division, however, into sins ignorantly, and sins knowingly committed, is not alone sufficient. Sins committed ignorantly, greatly vary, not only in the degree, but also in the kind of ignorance; and for such ignorance, we may be in different degrees

responsible. In order, therefore, to mark that such differences are appreciated by God, and that He desires that we, too, should appreciate them, various classifications of sins of ignorance are given in the fifth chapter; in some of which, there is so much of self-caused ignorance, that they very nearly approach, in the character of their guilt, to sins knowingly committed. Nevertheless, whatsoever the character of sin, we have ever to remember that the one sacrifice once offered "covereth over" for ever *all* sin, for all who believe. If believers analyse the character of their sins, it is not that they might be more secure, but more wise, more able humbly to serve and to thank Him, who teaches them the character of their sin *after* He has brought them, through the blood of the sacrifice, into everlasting reconciliation.

Sins of ignorance greatly differ in kind as well as in degree. He who transgresses because he is ignorant that any commandment exists forbidding him to do what he does, commits a sin very different in character from that of one who, *knowing* that certain things are forbidden, nevertheless, disobeys, either unawares, or because he deceives himself into the belief, that the particular case in question may be made an exception to the general rule, on the ground of necessity, or pardonable expediency; so that with a *good* conscience, (as men say,) in other words, with a perverted conscience, he ignorantly does evil. Ignorance of this kind, that is, ignorance which respects the particulars of action, is often self-induced, in a sense in which general ignorance, that is, ignorance which affects the general *principles* of action, is not

self-induced. To be ignorant of some general principle whereby a whole class of things is universally proved to be evil, differs greatly from an ignorance which only affects the question whether such and such a particular case falls, or does not fall under that class. Thousands, for example, like Luther in his earlier days, render religious allegiance to bodies falsely claiming authority from God, because, from being educationally, or otherwise blinded, they discern not the principle whereby, in the word of God, all such bodies are condemned; whilst others, well knowing that any recognition of such bodies is forbidden, do, nevertheless, give themselves to practices whereby, unconsciously, or carelessly, or for expediency's sake, they recognise them. The first are ignorant as to the principle of their action; the latter, of its circumstantial particulars. The first kind of ignorance is chiefly marked by the extent and depth of the darkness by which it is accompanied; the second derives its criminality, chiefly, from the carelessness, or willingness to be deceived, by which it is almost always characterized. The sins of the *fifth* chapter belong to this latter class. They are, indeed, done in ignorance; but so much of voluntariness mingles with the ignorance, that they verge towards the wilful sins of the sixth chapter, and so stand contrasted with sins of ignorance properly so called, of which the *fourth* chapter treats. Such sins, therefore, have a mediate character. They are committed in too much ignorance to be classed with the wilful sins of the *sixth* chapter; whilst, on the other hand, there is too much of voluntariness in that

ignorance, to admit of their being classed with such sins of ignorance as are treated of in the *fourth* chapter. Accordingly, whilst the sins of the *fourth* chapter, that is, sins done in ignorance, and arising mainly from ignorance, are met by the Sin-offering; and whilst the sins of the *sixth* chapter, that is, wilful transgressions, are met by the Trespass-offering; the sins of the *fifth* chapter (from verse 1 to 13 inclusive) are met by a *Trespass-offering of a peculiar character*, viz., a Sin-offering* offered for a Trespass-offering; whereby, the mediate character of such sins is plainly signified.

The sins treated of in the fourth chapter—met by the Sin-offering properly so called—derive their predominant feature from the circumstance of ignorance being their root. They so manifestly spring from ignorance—ignorance is so distinctly their parent, that they stand morally contrasted with other sins, which, even if committed ignorantly, cannot, in the same sense, be said to spring from ignorance. The ignorance which once caused St. Paul to venerate Judaism, and Luther, for a time, to bow before the false pretensions of Romanism, is very different in character from that ignorance which tampers with something that is unclean or evil, because it is too careless, or too inextertive to rouse itself to inquiry; or because it fears what it may discover, if it should probe too deeply. In the first case, there is no dread

* And sometimes by a Sin-offering *and* Burnt-offering offered for a *Trespass-offering*: sometimes by a Meat-offering offered for a *Trespass-offering*.

of inquiry or deliberation, because the mind is so thoroughly blinded, that it suspects not its condition: but in the second case, carelessness or disinclination to know the truth prevents examination. Ignorance, in fact, is *consciously* cherished; so that every one who honestly examines an action so performed, feels that, however much it may be committed ignorantly, yet that its root is not ignorance, but a certain disposition of heart that entails on itself an ignorance, which it knows that it might readily escape.

Indeed in the first example given in the fifth chapter, there is so much that is voluntary in the action supposed, that we may, perhaps, wonder how such an action can at all be placed in the same rank with sins of ignorance. The case supposed, is that of a person, who having committed a sin, and being adjured to declare it, refuses. It is evident that terror, or forgetfulness, or carelessness, or some plausible sophistry whereby we may deceive ourselves into the belief that our particular case is an exception to the general rule, may prevent such a sin from being committed with the deliberate voluntariness that marks the trespasses of the sixth chapter. But it stands in striking contrast with sins that spring from that deep universal ignorance which characterizes the sins of the fourth chapter.

The second case is that of unconsciously touching something that is unclean. "If a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him, he, also, shall be unclean and guilty." Here, again,

there is evidently no ignorance of any general principle. The ignorance concerns a specific fact, and is, more or less, the result of carelessness or failure in applying the tests which we possess. There are, however, cases in which ignorance of particulars is the immediate result of being imbued with false general principles. He whose mind has been from his youth up trained in the school of error, and thence received principles which have formed his habits of thought and action, will be found very incapable of determining, what is clean or unclean in the particulars of action. The eye of his conscience is blinded; his moral sense paralysed. The wandering, or inattentive eye may be recalled to observation; the slumbering eye may be aroused; but how can we gain the attention of an eye, over which the film of thick darkness has firmly formed? Sins committed in such darkness as this, would properly be traced to ignorance as their root, and would be classed with the sins of the fifth chapter, requiring the Sin-offering as there described.

If the minds of Christians, throughout the dark sphere of Christendom, were purged of those false and deceiving principles which have been instilled into them from their youth; if, instead thereof, they were to receive the pure principles of God's holy word, and were able to divide that word aright, and to understand what is written there respecting the present condition, and the prospects of the nations and themselves, how would they marvel and shudder at the ignorance which they would then discover to have been brooding over their souls. And as they

contemplated those numerous errors into which that ignorance had led, how would they appreciate the value of the Sin-offering! In the first joy of their deliverance, they might, perhaps, imagine that the ignorance from which they had been rescued was the sole cause of their error; and that now, having received the general principles of Truth, they would sin *ignorantly* no more. But would it be so? Would they not soon discover, that even where there is light, carelessness, or inertness, or indisposition to examine, may work new results of darkness, and lead into sin, not discovered, perhaps, until all the results of sorrow are thickening around. It is under such circumstances that the value of the fifth chapter of Leviticus would be apprehended.

Of all on earth, the people for whom these chapters were primarily written, will best appreciate, and most fully exemplify their value. In a moment, the vail that has so long rested on Israel's heart, shall be taken away. The darkness of ages will be suddenly dispelled. Their ignorance, which is now so great, as effectually to resist all instruction, will give way to a knowledge of God, and of His ways, which will, finally, fill all nations with its light. They will estimate the ignorance that has marked all their past history; they will estimate, too, the ignorance that has reigned throughout Gentile Christendom; they will understand how the earth has groaned under sins of ignorance; and, with humbled hearts, will recognise and confess them, and prove the value of the Offering appointed for the sins which the priests and congregation, and rulers and people of

Israel have, in ignorance, committed. Israel will not then extenuate, or desire to extenuate, sins of ignorance. They will confess them as deeply as they confess their more wilful transgressions.

And if a soul sin, and hear the voice of swearing, or more properly, "the voice of adjuration." Vocem adjurationis. (See Rosenmüller.)

There has been considerable difference of opinion as to whether this verse refers to a person, who, after having himself sinned, is adjured to declare his own sin; or whether it refers to one who is adjured to make known *another's* sin. If, however, the verse be carefully examined, there can, I think, be no question that the former is intended.* We have an instance of adjuration answered in Judges xvii. "And there was a man of Mount Ephraim, whose name was Micah. And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou adjuredst (וְלִי־אֵת) and spakest of also in mine ears, behold the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son." See also 1 Kings viii. 31. "If any man trespass against his neighbour, and an oath be

* If, as Rosenmüller supposes, the וְ (and) were here "used αιτιολογικως in the sense of *quia* or *eo quod*," so as for the clauses under וְ to be the definition of the sin, we should certainly have had וְ instead of וְלִי (if) in the third clause; for the mere fact of hearing the adjuration, or being a witness, (and this is all that is spoken of in the first two clauses,) would be no sin, unless there were added the refusal to declare, which refusal is not found until the third clause.

laid upon him to adjure him." Thus, too, the Lord Jesus, when men chose to accuse Him, was adjured, and answered to the adjuration.

Judges were allowed to adjure the accused, and thus to make them witnesses against themselves. If a person had seen what he ought not to have seen, he might, by adjuration, be made to confess that he had seen it; or if he knew anything that had been wrongly concealed, he might thus be constrained to reveal it.

If a soul touch any unclean thing, &c.—If it was difficult for an Israelite to avoid coming in contact with some of the uncleannesses that abounded around him; how far more difficult to prevent our spirits, ever inclined to evil, from dallying with or cleaving to some of the moral uncleannesses with which the world abounds. "Things that are highly esteemed among men are abomination in the sight of God;" yet, who will say that his spirit has not lingered around such things? We may recognise, and even habitually act on the general truth, that "everything that is of the world is not of the Father;" and yet, we may connect ourselves with society, or books, or systems, in which worldliness reigns. How often do we touch these things unconsciously! How often forget that we have touched them! How often try to prove to our own consciences, or to others, that the things in which we indulge are exceptions to that great general rule of holiness, which, as a principle, we admit! Hence, our perpetual need of that peculiar provision of grace found in the fifth of Leviticus.

In the previous chapter, the sin of ignorance was met by the sin-offering brought for a sin-offering; but in this chapter, the sin of *particular* ignorance was met by a sin-offering brought for a trespass-offering; or else, by a sin-offering AND burnt-offering brought as a trespass-offering; or else, by a meat-offering, changed into a sin-offering, brought as a trespass-offering. See ch. v. verses 6 to 12, inclusive.

The Hebrew name for "sin-offering" is the same as that for *sin*, viz.: **חַטָּאת**; and the name for trespass-offering is the same as that for *trespass*, viz., **עֲוֹן**. This forcibly indicates how much these offerings were regarded, as if identified with that for which they atoned. The original meaning of **חַטָּאת**, to *sin* (like *ἀμαρτανω*, in Greek) is, to *err from*, or *miss* the right mark, or the right path or step. Thus, in Proverbs viii. 35, 36, it is opposed to **מָצָא**, to *find*. "Whoso *findeth* me, findeth life, but he who *misseth* me (**חַטָּאת**) wrongeth his own soul." See also Job v. 24: "and thou shalt visit thy resting-place and *miss it not*."

Hence, it is a word peculiarly applicable, whenever the attention is to be directed to the ignorant and *erring* condition which marks the agent in such sins, as those of the fourth chapter—sins of *general* or *universal* ignorance. Great as the enormities of Paul were whilst he persecuted the Truth, we think less of them than of the blinded condition of heart that marked him—the persecutor.

The primary idea of **עֲוֹן**, to *trespass*, is, that "of negligence, especially in going or in gait; whence the Arabic name for a slow-paced camel, faltering

and weary." See Gesenius, on the words **דָּוַן**, and **נִדָּן**. Compare *παράπτωμα*, in Greek.

This word, therefore, is peculiarly applicable when the attention rests, not on the personal condition of him who does the evil deed—a deed in keeping with the principles he holds—but when it is directed rather to the action and its effects—an action inconsistent with the principles which the agent abstractedly acknowledges; but which principles have, through inadvertence, or forgetfulness, or else deliberately, been neglected. When St. Paul reviled the High Priest, and Peter denied his Master, we think of the trespass primarily; just as in St. Paul's persecution of the saints, we think of him, the persecutor, primarily. But here again we must remember, what has before been said, that distinctions made on the ground of predominant aspects do not imply absolute divisions.

If, then, the disobedience be conscious and wilful, or committed in an ignorance which is regarded as peculiarly self-induced; and if, in addition to this, the attention be directed to the action and its results, rather than to the condition of the agent, the trespass-offering proper is brought: but if the disobedience was not conscious, but committed ignorantly, (the ignorance resulting from a carelessness that made it measureably, at least, voluntary,) and if, moreover, the attention was to be fixed, as much, or more, on the condition of the agent than on the nature of the offence and its consequences—in such a case, a sin-offering was brought *for a trespass-offering*.

It is obvious that in sins of this latter kind,

as, for example, when through inadvertence (an inadvertence which consideration would have prevented) we touch anything that is evil, we ought to regard the sin as having in it the nature of voluntary trespass; and we should further recognise the sinfulness of having been in a condition in which knowledge has been for a time banished from our souls,—a sinfulness which has virtually the same character as that attached to the sins of the fourth chapter. This sufficiently explains the reason of a sin-offering being brought as a trespass-offering.

Our estimate of the sinfulness that attaches to these sins of particular ignorance greatly varies. If our consciences be tender, and if we seek to estimate them by the real standard of truth, we see that they indeed require the efficacy of the sin-offering in all its fulness. Accordingly the first appointed and proper offering to meet such sins was the sin-offering, offered as a trespass-offering. “And he shall bring his trespass-offering unto the Lord a lamb or a kid of the goats, for a sin-offering.” (Lev. v. 6.)

But if the estimate of the *positive* character of the sin thus committed be more feeble, if there should be a disposition to regard it rather in the *negative* form of falling short of the standard of perfectness, rather than in the *positive* form of absolute transgression, our estimate of the sin-offering would become proportionably enfeebled. In this case, instead of the trespass-offering being constituted by a sin-offering alone, it is made up of a sin-offering and a burnt-offering together. “If he be not able to bring a lamb, then he shall bring for his trespass which

he hath committed two turtle-doves or two young pigeons unto the Lord; *one for a sin-offering and the other for a burnt-offering.*" Thus, the one trespass-offering was, in this case, made up of a sin-offering and a burnt-offering,—a plain indication that two aspects of the Great Sacrifice, which faith, when more clear and vigorous, keeps carefully apart, were here commingled.

There are also occasions when we regard sins of this kind as blemishes of character, rather than as sins that have in them the heinousness of that indwelling principle of sin from which they spring. In this case, our estimate of the Sin-offering will be proportionably enfeebled. To think of the Holy One being for us treated on the Cross as if He had been divested of His excellencies, is but an imperfect estimate of what He, as the Sin-offering, was, when the heavy load of our guilt was positively laid upon His holy head, and punished there. Yet, may not our estimate of Christ as the Sin-offering fall practically to this low standard? In such a case, our estimate of the sin-offering would be more fitly represented by the meat-offering, divested of its proper accompaniments, such as frankincense, oil, and the like, and so changed into a sin-offering, than by the sin-offering offered according to its own proper manner.* Happy for us that our interest in the Great Sacrifice

* "But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin-offering." (v. 11.)

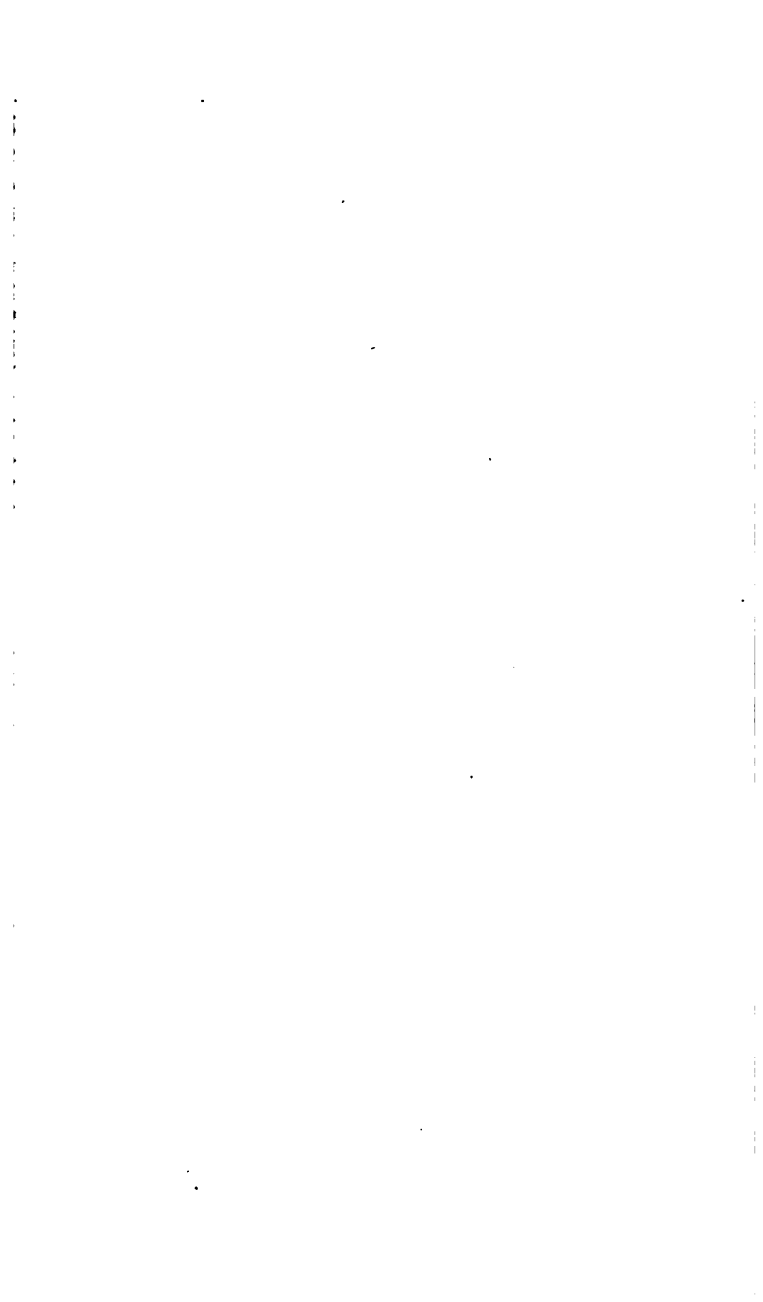
depends on the fact of having believed, and not on the clearness, or comprehensiveness, or vigour of our faith !

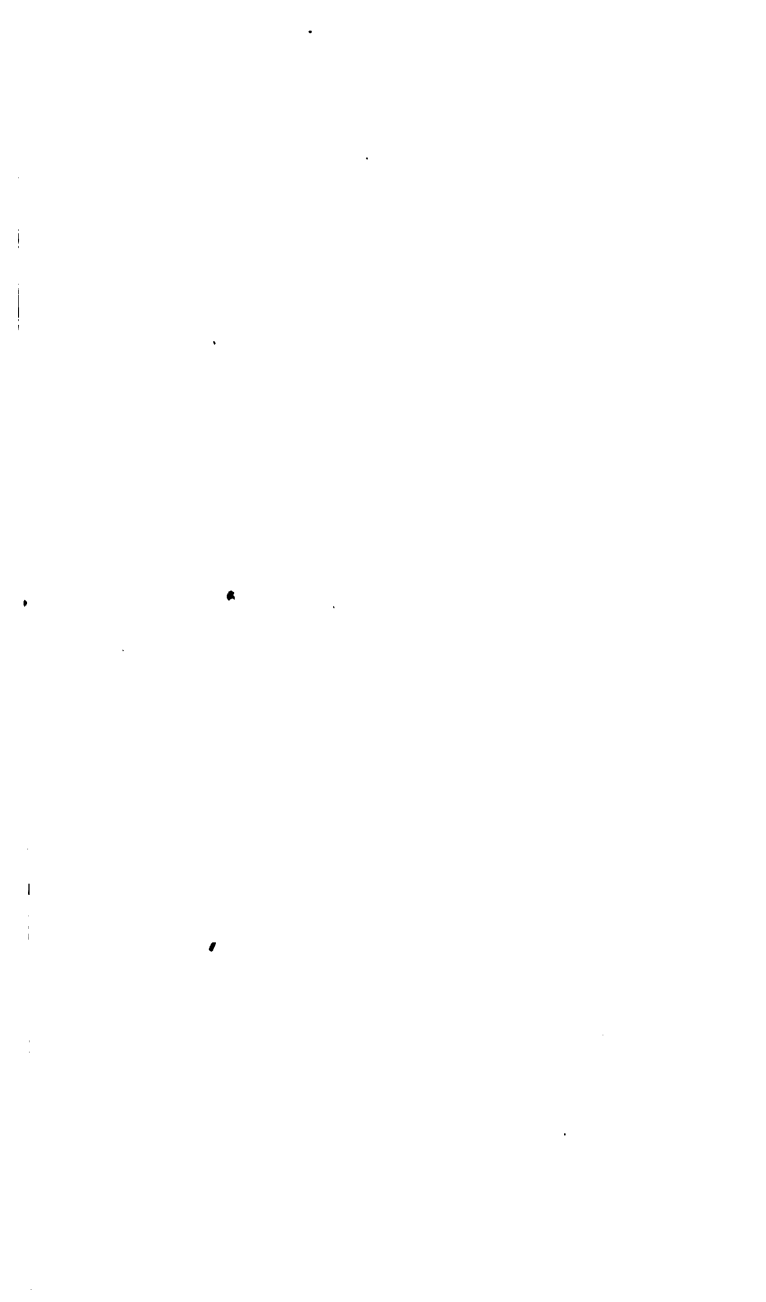
I scarcely need remark, how all that we have been considering in relation to the Sin-offering, and sins committed in ignorance, destroys that evil and infidel thought, of every man being to himself a sufficient rule for his own actions. If culpability only attaches where conscientious conviction is transgressed, he who has the most darkened or hardened conscience would have least of guilt, for he would sin conscientiously. We are sufficiently disposed to avoid light without this additional incentive to love darkness. What is conscience in a fallen being, without rectification according to the Word, and by the Spirit of God ?

The degree of guilt that may attach to different individuals, or different forms of transgression, there is One only who can determine. The transgressions which *we* are accustomed to judge most severely, are such as are deliberate and wilful ; yet it may happen that one, who sins in ignorance, may have a will more stubborn, rebellious, and wicked, than one who may commit, knowingly, a very great transgression. A wilful transgression does not always prove the greatest wilfulness of soul ; nor does the committal of the very same sin prove, necessarily, the same alienation of heart from God. Adam, though he committed the same sin as Eve, was not in the same depth of transgression ; for he was not deceived as she. He did not believe the lie of Satan, that Satan could make him happier than God had made him. The apprehension of God, and of his good-

ness, was not blotted out of his remembrance in the same manner as in Eve. "Adam was not deceived, but the woman being deceived was in the transgression." (1 Tim. ii. 13.) We must not, therefore, judge by the outward appearance merely, —there may be distinctions that we cannot discern. The direst form of sin is when wilful transgressions are the direct result of habitual wilfulness of soul—and this is often the result of long perseverance in sins of ignorance.

The antichristianism of the latter day will be an example of this full form of wilfulness. But as to all these things, there is One only to whom judgment belongeth. He shall be "justified in his sayings, and overcome when he is judged." (Rom. iii. 4.)





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CHAPTER VI.

The Trespass-Offering.

IF we read the commencing verses of the sixth chapter of Leviticus, it is evident that the sins they describe, are sins that must have been committed knowingly. “If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or have found that which was lost, and lieth concerning it, and sweareth falsely,” &c. In the cases here supposed, there is evidently no ignorance—the deed is knowingly and deliberately done.

Our first impulse, in thinking of sins thus committed, is, to attach to them a far higher degree of heinousness, than to sins committed in ignorance; and in many cases, this impression is just. I say, in many cases, because sins ignorantly committed, *may* imply a condition of more obdurate evil than is indi-

cated by some sins that are knowingly committed. Violence of temptation, terror, or the desire of escaping some threatened danger, may sometimes overpower a heart whose disposition, radically, still remains true to God. It is thus that martyrs have sometimes foregone their previous confessions, and disavowed, momentarily, the truth which their souls still loved. It was thus surprise and terror, caused Peter to deny his Lord ; whilst nevertheless his faith in Him and in His mission failed not. Satan never so far prevailed, as to banish from the heart of Peter the conviction, that Jesus was indeed the Christ, the Son of the living God ; worthy of all reverence, all reliance, all love. That conviction was never driven from Peter's soul. If it had been, he must have been separated from his Lord for ever. Ignorance, like the ignorance which was resting on the people of God's wrath around him, would, in that case, have rested on him also. But it was impossible. Though he was sifted as wheat, yet Jesus prayed for him, that his faith should not fail, and it failed not. His heart was never driven back into utter darkness : he still confided in and loved Him whom he was denying—otherwise, when Jesus looked on him would that look have pierced him ? Would he have gone out and wept bitterly ?

How different the state of Peter, even whilst knowingly committing that sin, and the condition of another, who even at that very moment, was preparing (ignorantly indeed, but deliberately,) to enter on his course of resolute and blasphemous defiance of Christ. Paul was in Jerusalem, learning at the feet

of Gamaliel, during the time that the Lord Himself was ministering in the midst of Israel. He had the opportunity therefore of hearing and owning that Holy One—Him of whom God had said, “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth.” It was open to Paul to have owned Him and comforted Him; for though He was the One “who clotheth the heavens with blackness, and maketh sackcloth their covering,” yet He had humbled Himself, so as to need sympathy and find refreshment in the love, even of the creatures whom His own hand had made. But Paul rendered to Him no sympathy, nor any love; on the contrary, he despised Him, hated Him, and virtually, if not actually, joined in the cry of those who said, “Crucify Him! crucify Him!” And afterward, when the Holy Ghost was sent down from Heaven, and many, even of the murderers of Jesus, quailed before its testimony and resisted no longer, the heart of Paul still refused to bow. He heard the words of Stephen, full of the Holy Ghost and of power—saw his face shine as the face of an angel, and yet joined in slaying him. All this, indeed, was done in ignorance; but it made St. Paul the greatest of pardoned sinners. The greatest, therefore, of pardoned sins recorded in Scripture, is a sin committed in ignorance.

If St. Paul had not done these things in ignorance—if he had blasphemed, as he did, the testimony of Stephen, whilst secretly in his conscience recognising it as being from God, he would, in that case, have passed the limits of forgiveness, and would have committed the sin that never can be forgiven, either

“in this age or in the age to come.”* It may seem difficult, perhaps, to conceive of wickedness so intense, as for the soul deliberately to blaspheme as evil that which it *knows* to come from the Almighty Source of all good; yet so it may be. Light may dispel darkness, but light has in itself no power to change the nature of man’s perverted will. It is a fearful thought, that when the soul has long loved darkness and avoided light, and cherished its delusions, and hardened itself in wilfulness, even if God should be pleased, by a sudden exercise of Almighty power, to sweep in a moment every cloud from the soul, and to scatter every web that dissimulation or hypocrisy have woven, the unregenerate heart would nevertheless still remain as full of wilfulness as ever, and would only use the light given to assist it in committing the unpardonable sin. It would still blaspheme, and blaspheme knowingly. Such will be the character of that closing hour, when men, well conscious of what they are doing, will say both of Jehovah and His Christ, “Let us break their

* “Age to come” is an expression used in Scripture of the millennial period. See Heb. vi., where also it is faultily translated “world to come.” The translation “world to come” has given a ground of which the Romanists have skilfully availed themselves in teaching their doctrine of purgatory. The Scriptures *do* teach that sins will be forgiven “in the age to come,”—for the millennial will be an earthly and temporal dispensation, in which the Gospel will be preached and sins forgiven even as now; but the Scriptures never teach that sins will be forgiven *in the eternal state*.

bonds asunder, and cast away their cords from us,"—when "they shall make war against Him that sitteth upon the horse, and against His army." (See Rev. xix.) Thus whilst the greatest sin recorded as pardoned is committed ignorantly, the greatest of sins is committed knowingly.

It is not, therefore, from the mere fact of a sin having been knowingly committed, that we can infer the greatest insubjection of the will. Abraham sinned knowingly when he wandered from Canaan into Egypt, and endeavoured to protect himself by falsehood and the abandonment of his wife. (Gen. xii.) Moses sinned knowingly when he smote the rock in anger, and forgot to honour God in the sight of Israel. Peter and Barnabas transgressed knowingly when they dissembled at Antioch and compromised the truth of the Gospel. Paul disobeyed knowingly, when being warned through the Spirit not to go up to Jerusalem, he went. (See Acts xxi. 4.) Martyrs have sinned knowingly, when, overpowered by terror or seduced by flattery, they have sometimes fallen for a season, and abjured the truth for which they had been suffering. Yet how many a sin committed in ignorance indicates to the eye of God, a degree of wilfulness not found in these His servants, even though they knowingly turned from the straightforward path! When we wilfully cause, or wilfully deepen our own ignorance, or avoid the light whereby it would be dispelled, or cleave to our ignorance because we love both it and its results, we are in a worse condition of heart than many, who, under the force of circumstances, may commit conscious and

deliberate transgressions. Accordingly, though the transgressions mentioned in the sixth chapter, are distinctly such as must have been knowingly committed, yet not a word is said that implies that they are more heinous than the sins of ignorance mentioned in the preceding chapter. They may be, or they may not be. The degree of heinousness that attaches to any transgression, depends really on the inward condition of the will; and that, who, excepting God, can judge? Yet though sins may thus differ in their character and in the degree of their heinousness, we must remember that every sin is a breach of God's holy law—a law whose holiness adjudges wrath to *all* transgression. Every sin, therefore, of whatsoever kind it be, needs to be met by the same grace, exercised through the same everlasting sacrifice.

The cases of trespass mentioned in this chapter, are all of them trespasses against a neighbour. Nevertheless such trespasses are also trespasses against the Lord. "If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour," &c. Wherever government is perfect, wrong done to a subject is regarded as wrong done to the sovereign; and so it is here. If a man injure his neighbour, wrong is considered to be done to God as the Legislator and Governor of His people; and wrong is of course done to the neighbour—wrong too, of double character; first, in that he is deprived of that which is his own; secondly, in that he is deprived of it by fraud or deceit or violence, so as thereby also to be injured and dishonoured. Accord-

ingly, *compensation* becomes a predominant and distinctive feature in the Trespass-offering. The stern eye of Moses, who, as the minister of law, could abate nothing from the full claim of perfectness, examined the victim and estimated it by shekels of silver; and if it fell short of the appointed value, it was rejected. "And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy (that is Moses') estimation;" the victim must be of a value that would adequately compensate for the wrong done to the government of God. Moreover, all that was taken from the neighbour was to be restored. There was to be the compensation of restitution—"He shall restore that which he took violently away," &c. And lastly, in order that the injured person might be compensated for the manner in which he had been defrauded, a fifth part of the value was to be added to that which was restored. "He shall even restore the principal, and shall add the fifth part more thereunto, and give it to him to whom it appertaineth, in the day of his trespass-offering." Unless all this were done, and the victim duly offered, the sin was not atoned for, and wrath remained as the portion of the guilty.

Such were the severe but just ordinances of the law respecting trespass. And here again we have to observe the contrast between the requirements of Sinai and the grace of the New Covenant—the covenant of Zion. What if such compensation were exacted from *us*? Could we provide any offering that would meet the estimation of the sanctuary of

God? Could we make restitution, and not restitution merely, but full compensation to all whom we may have injured by thought or word or deed, and then, rest our claim for immunity from wrath, on the completeness of the satisfaction thus rendered to God and to man? If such things were required of us wrath must have remained as our irreversible portion for ever. We should not have been able suitably to compensate man, much less to satisfy God. But we have not thus to provide. God has not forgotten that He is Jehovah-jireh. True to that covenant name He has Himself provided for us a sacrifice, by whose perfectness every claim is satisfied; so that nothing as regards the putting away of guilt remains to be effected either towards God or towards man. "By one offering" Christ "hath perfected for ever" all who come unto God by Him. The remission is so complete, says the Apostle, that "there remains no more offering for sin." This is salvation.

If compensation to those whom we have injured were, under the Gospel, made necessary to the attainment of forgiveness, then we should, in part, become the authors of our own salvation. Not but that it is just and meet, whenever it be possible, to make restitution to any whom we have wronged; the fitness of such restitution, nature itself teaches. The first thought of Zaccheus, after the Lord had entered his house bringing salvation, was, "Behold, Lord, the half of my goods I give to the poor, and if I have defrauded any man by false accusation, I restore him fourfold." A right and fitting thought, if such devotedness be made a thank-offering for salvation; but

pregnant with destruction if made the prerequisite or procuring cause.* Yet how often on this and kindred subjects does error feign the accents of truth! Naked falsehood is not the only instrument whereby Satan deceives: he deceives chiefly by perverting truth or deranging its proper order; and therefore one of the employments of the Great Head of the Church—the Bishop of the souls of His people, is, to give them through the Spirit, *rightly ordered* apprehensions of His truth. None who have the Spirit of Christ can fail to recognise that restitution and compensation are principles holy, just and true—they are principles which all who honour Christ will seek practically to embody in their ways whenever occasion may require; but how different this from making them the prerequisites of salvation! To that we say, God forbid. If salvation be of grace, then is it no more of works. We desire not to be “teachers of law, understanding neither of what we speak nor whereof we affirm.”

But it may be asked, are we, by this type, authorized to expect compensation from those by whom we may have been injured? If we were un-

* It should be observed that in our Lord's reply, He makes no reference to the intentions that Zaccheus had expressed. He simply said, “This day hath SALVATION come to this house.” The emphasis is on *salvation*. That was the word intended to arrest the attention of Zaccheus and all who were observing these things. The fact that full and free salvation had suddenly come to a most undeserving dwelling was not to be obscured by Zaccheus' proposals for the future—however sincere such proposals—however right as a *result* of salvation.

der law and were claiming "eye for eye, tooth for tooth," we should, of course, whenever injured, expect reparation. But we are not under law : we are sinners saved by grace, and as such, deserve nothing, and claim no compensation. Compensation in this sense, is a word banished from the lips and from the heart of every one who knows what grace is. Could the redeemed in the day, when grace shall be fully apprehended and its results known, desire (even if it were possible) to exact anything from their then perfected brethren? Did Joseph wish it, when his brethren stood around him and he comforted them? Even here, grace "frankly forgives" whenever any are brought to the recognition and confession of the wrong. Not indeed that the saints will lack recompense; but the recompense of grace through Christ, is not to be confounded with the exacted compensation of Law. The redeemed in that day will be recompensed, and more than recompensed for every past suffering and for every woe. However, they may have been persecuted, or maligned, or injured—however they may have been hated or outcast even by their brethren; however they may have found treachery where they expected faithfulness; all will judge themselves to be more than recompensed, when they find themselves surrounded in glory by all the results of the righteousness and excellency of the Son of the Father. It is true, indeed, that He who putteth every tear into His bottle, and noteth all their sorrows in His book, may in the abounding riches of His grace meet every past grief by some corresponding joy, and make every injurious word or violent

deed that they have meekly met for His name's sake, an added jewel in the crown of their glory. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad, for great is your reward in Heaven." I do not limit the superabounding bountifulness of grace towards those whom God has been pleased to love in Christ Jesus. But I say, that no superadded recognition or reward of this kind will be needed, in order to make every heart feel that its recompense is not merely complete, but infinite, the moment it stands in glory numbered among the saved. Every heart will spontaneously and joyfully acknowledge then, that whatever claim brother may have had against brother, all has been answered to infinitude by Him, who, as the Kinsman and Representative of all His brethren, will have given to each, more than could ever have been taken away from any one among them, even if all the combined energies of evil, that have ever worked in the church and in the world, had been concentrated on one individual head. Thus grace, without acting on Sinai-principles of retribution, is able to appropriate every principle that is holy, just, and true, and to apply it in its own new manner, in the power of blessing.

Such, then, is the outline—an imperfect outline—of the five different aspects, under which it has pleased God to teach us respecting the one great sacrifice. In separating us from Egypt and leading us into a wilderness—(for in following Him we find ourselves separated from many an association, and

interest, and occupation, which naturally we loved) —when thus led into the wilderness, we find not a wilderness merely, but a Tabernacle, within whose holy enclosure we are taught lessons of grace. When, not as in the presence of the fires of Sinai, but with the light which the gospel has supplied, we enter that typical dwelling-place of God, we find every thing there testifying of grace, because every thing speaks of Christ. As we stand by the side of the altar, and think of the guilt of our trespasses, or of our sins of ignorance, or of the sin of our nature, or of our blemished characters, or of our failure in devotedness to God, we find an offering which has not only cancelled this guilt, but left the perfectness of its own excellency in its room. It is not only blackness covered over, it is blackness of darkness swallowed up of light—light pure, holy, and perfect as that which is known in the presence of God in Heaven. God has so appointed it—it is His gift—we have only to bow the head and worship, and give thanks to Him for ever.

But while this superabounding of grace is the great lesson of the Tabernacle, the side of the Burnt-offering altar is also a place where instruction of deepest practical moment is received. The apostle speaks of it as an altar, at which we may not only feed—feed on the provisions of its grace—but at which we may also *serve*. “To do good and to communicate forget not, for with such SACRIFICES God is well pleased.” There is a sense, therefore, in which, through Jesus, even we may bring our gifts and sacrifices to the altar. It is the knowledge

of this that sheds a radiance upon the otherwise dark circumstances of life, and gilds many a gloomy scene in the wilderness with the light of heavenly blessing. When the soul discerns how sin and death have entered into all things here, and sees that all is tainted; when it apprehends the truth of that sorrowful cry, "Vanity of vanities, all is vanity," how it rejoices to find a new sphere in which things that would otherwise "perish with the using," may be employed for God. Even the mammon of unrighteousness may be used for Him. "Make to yourselves friends," said the Lord Jesus, "of the mammon of unrighteousness;" that is, so use it that its use may bear witness *for* you, and not *against* you in the final day. We may, if we please, spend our time, our energies, our talents on ourselves, and sow to the flesh, and of the flesh reap corruption; or we may bring these things to God, and to His altar, and so, sow to the Spirit, and of the Spirit reap life everlasting. Nature uses for itself; faith for God. Faith has a transforming touch, whereby things, which otherwise are worthless as dross, become transmuted into the preciousness of gold. He who most fully knows the ruin that sin has wrought in every thing beneath the skies, and who best appreciates the character of Him who is "a rewarder of them that diligently seek Him," will bring, like Abel, "the more abundant* sacrifice," and find in the service of the Burnt-offering altar, one of the chief consolations of the hours of his pilgrimage.

* πλεϊόνα θυσιαν.

And if a regard to the various aspects supplied by these several offerings, be needful in forming a right estimate of the one sacrifice, it is scarcely less needful in preserving us from a certain narrow exclusiveness of feeling, into which we not unfrequently fall in our attempts practically to follow Christ. Ardent and imaginative hearts, young in the faith and ignorant of themselves, struck with the blessedness of being wholly devoted to God, are often wont to make *that* the one absorbing thought, whereby every desire respecting themselves and every judgment respecting others is moulded. It would be difficult, indeed, to over-estimate the value of true devotedness; for it imparts an energy and vigour to Christian life, such as nothing else can give; but unless the desire for its attainment be tempered by the knowledge which other relations of Christ supply, nature governs it, and evil fruits—fruits of bitterness, selfishness, and pride, are found in result. Many who have made devotedness the exclusive object of their thoughts, have shewn little ability, or else little disposition, to regard either excellencies or blemishes in character. They misjudge both others and themselves. What (say they) are a few blemishes in one who has made personal sacrifices and dared hardships and dangers from which others have shrunk back dismayed—what the value of a few quiet, minute, and almost hidden graces, compared with deeds of self-denial that might adorn even an apostle? Self-denial and suffering become, in the eyes of such, the only bright jewels in the crown of service. Suffering is extolled ;

but whether Truth be the object suffered for, is a question unasked and unheeded. It is thus that the toils and sufferings of Xavier have, to many minds, thrown a halo around the wickedness of Jesuitism itself. It is thus that the workings of falsehood and evil, even in real Christians, have been overlooked, and virtually sanctified. It is true, indeed, that that which blinds the world may only dazzle the eye of a Christian; but a dazzled eye is unfit for right practical discrimination. It can neither extend its view to that which is afar off, nor examine that which is nigh. It is not to be wondered at, that such, though they may speak great things respecting the Burnt-offering, should virtually pass over the Meat-offering unheeded, and fail to distinguish salt from honey; frankincense from leaven.

And again, if any, more experienced than themselves in the evil of the human heart, has found a rest greater than they have ever realized, in the knowledge of the Peace-sacrifice, the desire to speak of that peace and to dwell in that peace, even when combined with true devotedness of heart, is often despised by those whose thoughts respecting devotedness are more like highly-wrought pictures than realities learned in the school of well-disciplined experience. Ripened knowledge and maturity of grace are, by such persons, little appreciated. The undisciplined fervour of youthful energy is valued far more than the wisdom of the hoary head, even when that head has grown hoary in the path of faithfulness and truth. And if such succeed in influencing or guiding the sheep of Christ, they are far

more ready to be ever hurrying them, and that by harassing paths over stony places, than to give them, from time to time their proper rest by still waters and green pastures. They forget that the Good Shepherd "maketh his flock to rest at noon," and "carrieth the lambs in his bosom," and "feedeth that which standeth still."

Yet there may be error on the other side also. Some, attaching exclusive importance to certain displays of character, have under-valued devotedness. If certain features of character are possessed (especially such as belong chiefly to the circle of natural duties), the desirable point of Christian progress is supposed to be attained; although the interests of truth, and the sorrows of those who suffer with it, and the path which is marked with the characteristics of Nazareth, are unthought-of, or else eschewed. Or again, the enjoyment of the peace of redemption is sometimes made the one exclusive object of desire. If that be maintained—if the soul, as gathered under the shelter of the Peace-sacrifice, be able to say, "My beloved is mine, and I am His," it is satisfied; whilst all energy of service, and every stimulating principle that is supposed to disturb or to interfere with this rest, is suspected. The true rest of faith is never interfered with by energy, nor by earnest inquiry after truth, nor by going without the gate bearing the reproach of Christ. We read in the Canticles of one who had wandered into the city and was slumbering in its palaces, "her hands dropping with myrrh, and her fingers with sweet-smelling myrrh," whilst her Lord was without, "his head filled with

dew, and his locks with the drops of the night." What a contrast of condition! How diverse the circumstances of the bride of Christ, and those of her Lord! Her conscience recognised the dissimilarity; she tried to comfort herself in the thought that her *heart* was awake, even though *she* had laid down to sleep. Vain comfort! for why should there be this opposedness between the practical position and the inward condition of the heart? Yet how often is this diversity found. How prone our hearts to lay aside their soldiership and to sink into listlessness or slumber, forgetting that the true rest of faith is most found, when the realities of the conflict of this "evil day" are most realized. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual wickedness in heavenly places." We stand as in the midst of a land which teems with the strong-holds of an active and skilful foe. What secular system, what ecclesiastical system is there, influential over the hearts of unregenerate men, in which faith does not recognise the presence and power not of human evil merely, but of Satan? What need, then, of the armour of God; what need of activity and vigour! It is true, indeed, that the great Captain of our salvation is able to grant, and does grant to His people, rest. Israel, from time to time, rested in the wilderness; but they rested in places which God chose; and when He chooses them, the places of rest are always found in the onward path of victory and triumph; where the foe may be successfully resisted, if not overcome. Whilst waiting

on the guidance of His hand, we shall not misuse our seasons of repose : we shall not so rest at the Peace-sacrifice table, as to forget the service of the Burnt-offering altar.

Thoughts like these (for these observations are merely intended as suggestive) may be much enlarged by those who desire to pursue such meditations. Yet however important the practical instructions that are connected with every lesson of the Tabernacle, we must never forget that the great primary subject of instruction there, is *grace*—that “grace in which we stand.” Well may it be said that they “stand in grace,” who are brought within the holy enclosure of the Tabernacle, there to abide under the protection and under the value of all that the One Great Offerer has supplied to the now satisfied altar.

And if it be asked what the instrument is, employed by God to bring into connection with all these wondrous and enduring blessings, the answer is, *Testimony*—the testimony that He Himself gives in His word and by His ministers respecting Jesus. How wonderful the condescension and goodness of God, in that He Himself consents to become the declarer of that mercy which His grace has provided on the Cross ! The gospel is called “the gospel of God,” not only because God provided the sacrifice, but because He “preaches” or announces it. God “preaches peace by Jesus Christ.” (Acts x. 36.) Hence God thus testifying concerning Jesus presents Himself as the object of saving faith ; and therefore believers are described as those “who, through Him, (*i. e.* Jesus) *do believe on God*, who raised Him up

from the dead, and gave Him glory; *that your faith and hope might be in God.*" (1 Peter i. 21.) And again, "It was not written for His (Abraham's) sake alone that it (righteousness) was imputed to him, but for our sakes also to whom it shall be imputed, that is to say to us* *who believe on Him that raised up Jesus our Lord from the dead,*" &c. (Rom. iv.) The testimony thus spoken of may be *written* in the Scripture, or it may be *orally* given by the lips of God's servants: in either case it is alike to be regarded as testimony given by God. Of the *written* testimony it is said, "These things are WRITTEN that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." Of the *preached* testimony it is said, "The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith that we PREACH; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 8.) And again: "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. i.) Accordingly we read of the Apostle standing before a mingled multitude and saying: "Men and brethren, through this man (*i. e.* Jesus) is preached unto you the forgiveness of sins, and through Him all who believe are justified from all things." (Acts xiii.) What words can be more simple? What more explicit?

* See Greek.

It is a testimony sent from God. It directs not to ritual observances ; nor to observances of any kind ; but simply presents God as ready to become the justifier of any who cast themselves on Him, through the finished work of Jesus thus declared. Some receive the message ; and then God receives through the name of Jesus, and imputes to them righteousness without works, and makes Christ to them "righteousness, and sanctification, and redemption." Others, either careless as to having any rest for their souls, or else resting in some other hope, refuse the rest prepared of God in Jesus, and they continue aliens—unsprinkled by the blood of the Lamb. It is possible indeed, that such may have "a zeal of God," that men may magnify and admire. So had Israel. "I bear them record," says the Apostle, "that they have a zeal of God, but not according to knowledge." It was not guided by Truth—revealed Truth. "Going about to establish their own righteousness they refused to submit themselves to the righteousness of God"—the righteousness, that is, which He had provided in Another ; and therefore wrath abided on them, and they died in their sins.

Nor is the forgiveness of the gospel the forgiveness of past sin only. Such is the character of forgiveness among men—it respects the past only : but he who through faith is brought under the grace of the gospel is not forgiven *merely*. His forgiveness is accompanied by acceptance and endowment with grace *in another*. He is "accepted in the Beloved." God is pleased to enter into covenant with every believer, and to engage never more, as regards accep-

tance, to behold him in his own separate individuality; but always to view him under the value of the service and sacrifice and name of Christ. In other words, the believer obtains a new relation to God in a Representative; and that relation must be measured both as to its value and as to its perpetuity, by the value and continuance of that Holy One by whom He is represented. Hence, though God retains His title to chasten and to correct; yet the believer, from the moment he believes is judicially pronounced in the courts of God, free from the wrath due to his sins, whether past, present, or to come. His standing as recognised in the courts of heaven is in Another. Another is his "Forerunner," (Heb. vi.) his "first-fruits," (1 Cor. xv.) his "Priest," (Heb. viii.) his "Advocate," (1 John ii.) his "Life," (Col. iii.) In his representative, he is already "seated in heavenly places," and brought into the new creation of God; in which sense, also, it is already said of believers, "old things are passed away, behold, all things are become new."

Let none, therefore, who have received the message of reconciliation in the blood of Jesus, and cast themselves on God thereby, fear to appropriate to themselves these mercies, and to take their stand boldly, as those who belong to the Tabernacle of God. The deepening darkness of these latter days requires steadfastness—it demands that we should gird on our armour, and witness a good confession, and contend earnestly for the faith once delivered to the saints. We may be weak; but the faithfulness of God will not fail His people. He has loved them with a love

stronger than death, that many waters shall not quench. He has brought them from Egypt, and divided for them the waters of destruction, and guided them by His strength unto His holy habitation, in a sense that Israel's deliverance merely typified. Theirs was a typical separation in the power of fleshly ordinances; ours a real and effectual separation in the power of "an endless life" as seen above the heavens in Christ risen. The one was made dependent on the creature, and it failed: the other rests on Him who is "God over all blessed for ever,"—the Redeemer as well as the Creator of His heritage, and therefore it is effectual, and abides for evermore.

NOTES.

IN the preceding observations, I have chiefly dwelt on the trespasses described in the sixth chapter, because they, being knowingly committed, seem to stand in most palpable contrast with the sins of ignorance described in the fourth chapter. I have, however, already remarked that a trespass-offering was not only required in cases in which the deed was knowingly done, but on every occasion in which the attention is primarily directed to the nature of the act, rather than to the moral condition of the agent.

Indeed it is on this, and not on the circumstance of the sin being ignorantly or knowingly committed, that the true distinction between the sin-offering and the trespass-offering must be made to rest. We well know, that there are occasions, on which the general moral condition of the person who has sinned, is regarded far more than the particular act of transgression he may have committed. On the other hand, there are cases in which the deed done and its consequences are made the primary object of

regard. In the first case the sin-offering, in the latter, the trespass-offering would be required.

Nothing can more clearly show that the distinction between the sin-offering and the trespass-offering is not founded on the sin being knowingly or otherwise committed, than the fact that the first instance in which the trespass-offering proper is commanded to be brought, is one in which the wrong is done *ignorantly*. See the fourteenth verse of the fifth chapter, where the words, "And the Lord spake unto Moses," marking a fresh division, are again found. "And the Lord spake unto Moses, saying, If a soul commit a trespass, and sin through ignorance in the holy things of the Lord," &c. The trespass referred to in this passage is done in ignorance and is committed against the Lord only. In this case, as in the case of a trespass against a neighbour (see chap. vi.), the victim brought for a trespass-offering was to be of a fixed estimated value; and secondly, in addition to the victim, compensation was to be made, not merely by returning an equivalent, but by adding a fifth part or double tithe thereunto. Whenever, therefore, in the relation we hold to God, as His people and servants, we defraud Him even ignorantly of that which is His rightful due, a trespass is committed, by which we should have been for ever ruined, if there had not been found in Christ a value fully compensatory in all the three aspects here referred to.

It is worthy of remark, that although the ignorance in cases of trespass against the Lord in holy things, must be considered as especially *voluntary* (inasmuch as we cannot suppose that the declarations

of God respecting His rights are unintelligible or obscure) yet that the only trespasses here mentioned as *ignorantly* committed, are trespasses against the Lord in holy things; whereas the instances of trespass *knowingly* committed are confined to those committed against men. We can easily understand this. We often defraud God of that which is His due carelessly and without giving it a thought; whereas in trespasses against a neighbour, we are for the most part far too cautious to trespass unwittingly; the fear of man being often more operative than the fear of God. Israel went on for ages defrauding God of that which was His due; for they were commanded several times in the year to appear before Him and celebrate His feasts; yet ages passed and they never celebrated them at all. And when at last, as in the times of Ezra and Nehemiah, they gathered together and opened His word and read therein, they found their omissions so many and so grievous that they all lifted up their voice and wept. In Malachi, too, we find them again described as habitually defrauding the Lord of His due; and yet saying: "In what have we sinned so much against thee?" And if we consider the present condition of the church of God—are they rendering to God that which He claims of them in His word? Is their doctrine, their order, their worship, such as His word demands? Or is there daily a continuance in practices which take from Him that which His word declares to be His due? Are there not many real Christians, exact, even to the most minute tittle, in rendering to men their due, who nevertheless (for reasons that will not bear examination—

selfish reasons,) refuse to search fully into Truth; so that they continue voluntarily ignorant of its claims, and never give to it its right pre-eminence nor the proper allegiance of their souls; and so render the practical unity of the children of God impossible? Yet this is often done and persevered in unconsciously.

The seventeenth and following verses of the fifth chapter are worthy of especial attention; because they pronounce all ignorance that has caused aberration from the commandments of the Lord to be in itself *trespass*. "If a soul sin, and commit any of those things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a Trespass-offering, unto the priest; and the priest shall make an atonement for him *concerning his ignorance wherein he erred and wist it not*; and it shall be forgiven him. It is a Trespass offering." (Levit. v. 17, &c.) We have before seen ignorance marked as sin—we here see it marked as *transgression*. How different man's estimate, and even the Church's estimate of ignorance, and sins of ignorance, from that which is presented to us in these chapters! However trivial the offence committed, the ignorance in which it is committed is marked as being itself *trespass*.

It is interesting to observe how the fifty-third chapter of Isaiah—that blessed chapter of salvation—describes the punishment due both to the sin and to the trespasses of God's people as having alike

rested on the head of the great Substitute. "It pleased Jehovah to bruise Him: He hath put Him to grief; when thou shalt have made His soul **חַטָּאת**—an offering for trespass, He shall see His seed, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand." Again in the 12th. verse, He is described as the Sin-offering: "He was numbered with the transgressors, and he bare the SIN of many." Thus Jesus is alike the Trespass-offering and the Sin-offering for His people—even all who believe.

In concluding these observations on the Five Offerings, it may be well that we should be reminded, that we have the Apostle's own authority for saying that the types of Leviticus are "shadows of those good things," which, once the subject of unfulfilled promise, are now become realities to us, through the death and resurrection of the Lord Jesus. The book of Leviticus forms a part of that Scripture of which it is said, "ALL Scripture is given by inspiration of God, and is profitable, &c., . . . that the man of God may be perfect, thoroughly furnished unto every good work." It is necessary, therefore, to the "thorough furnishing" of the servant of Christ.

Many an aberration of the human mind from the doctrines of Truth, may be detected and checked by this book. If, for example, any should say (as many do say) that God, being love, cannot require to be reconciled towards His people by the atoning death

of another, this Book in every page condemns the evil imagination, for every chapter speaks of holiness demanding vicarious death. Love may indeed provide a substitute; but a substitute is needed; or else God must remain unreconciled for ever.

Again, many are beginning to say (and it is a doctrine well suited to the temper of this evil hour) that atonement is effected not by the *death* of the Son of God, but by His incarnation; so that atonement is made not the result of blood-shedding, (though the Apostle has said that "without shedding of blood is no remission;") nor is it limited to believers, (though the Scripture saith, "on him that believeth not wrath abideth;") but all mankind are supposed to be brought into union with the Son of God, because (say they) He has taken the nature that pertains to all men.

But it is utterly untrue, that the mere possession of the same nature by two distinct individuals, implies the union of those individuals. Two vines may grow side by side. We say that they possess the same nature; for they are both vines. Yet they are not thereby brought into union with each other. They are not united, unless the branches of one be grafted into those of the other. The fact of the Son of God becoming man, did not bring Him into union with all other men. Men as men have no union with the Son, either here or in resurrection. When any are united to Him (through faith) the union is in the Spirit—in the new man and in the power of a new creation. "He that is joined to the Lord is one Spirit."

One text, the false interpretation of which has

misled many minds is Heb. ii. 16. In our translation it is rendered thus: "For verily he took not on him *the nature of* angels: but he took on him the seed of Abraham;" but our translators, dissatisfied apparently (as well they might be) with this translation, have given the literal rendering in the margin, "He taketh not hold of angels, but of the seed of Abraham he taketh hold." On the ground of this text, it has been argued, that seeing that "the taking on Him the nature" referred to (the wrong translation being thus adopted,) is regarded throughout the context as being a beneficial act, and is also spoken of as implying union with those whose nature is assumed, therefore all men, from the mere fact of Christ having assumed their nature, have a substantiated beneficial relation to Him and *union with Him*.

But take the right translation, and even the pretence for such a statement vanishes. *Ἐπιλαμβάνομαι* means, not "*to take upon*," but "*to seize or take hold of*."* The second of the Hebrews tells us, that the Son stooped from His glorious sphere of being "to take hold" not of angels, but "of the seed of Abraham." This "*taking hold*," included according to the Divine appointment, incarnation, redemption, resurrection, ascension; for he took hold of them in order to raise them into His own glorious condition

* See its use in the following passages: "*Lay hold on eternal life*," 1 Tim. vi. 12; and also 1 Tim. vi. 19. "*Having taken hold of the hand of the blind man*:" *ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ*. (Mark viii. 23.) See the same words in Acts xxiii. 19, and Heb. viii. 9.

of being, and that could only be effected, as I have said, by incarnation, redemption, resurrection, and ascension. To "*take hold of*," therefore, as here used, could not be applied to all men; and therefore the Apostle limits it to the family of faith,—“the seed of Abraham;” for “as many as are of faith the same are the children of Abraham.” The passage speaks not of “laying hold of” an abstract nature, but of laying hold of *persons*. A nature abstractedly considered, and persons having that nature, are two very different thoughts.

We have the more carefully to watch this point because one of the dark doctrines of the middle ages, respecting the supposed existence of some abstract nature apart from the individuals who possess that nature, and forming a common point of union for all who have that nature, has recently been revived by a popular writer on the Incarnation. On such a figment we might indeed easily build the falsehood that all possessed of human nature are thereby necessarily united to the Lord Jesus.

Nothing can be of deeper moment in reading the Scriptures, than to distinguish between the blessings which pertain to men as men, and the blessings given to those who are redeemed from among men to be the church of the living God. There are indeed blessings which pertain to men as men. God, who is the only One competent to speak respecting Himself, has plainly revealed in his word that He loves men as men. Not to speak of the natural gifts of His goodness wherewith the earth teems (Acts xiv. 17), nor of his providential interferences (Psalm cvii. 17),

—all testifying of love, let us consider only the words of our Lord to Nicodemus; “God *so loved the world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Can any words be more plain? Will any one say that the raising up of the Brazen Serpent in the midst of the dying Israelites, was not a proof of love to them *all*? Was not the mission of Moses to tell them, on the authority of God, to look to that serpent and be healed, a proof of love to them *all*? And does not the cross of Jesus and the message that God now sends respecting it, stand in the same relation to mankind universally, as the Brazen Serpent and the message respecting it did to the camp of Israel? Nothing but the wicked perverseness of our cavilling hearts would seek to obscure the clearness of this truth.

But whilst we would not hide nor obscure that love which is directed towards every ruined child of Adam in this lost world—love which bids every ruined heart seek in the fact of its own ruin its *title* to look to the Great Sacrifice appointed for sin and for uncleanness, yet we must not forget to draw the broad line of demarcation between those who reject, and those, who, like Lydia, have their hearts opened by the Lord, to receive the things which His Scriptures and His servants testify respecting the blood of Jesus. The apostle speaks not of the world but only of believers, when he says, “He, (Jesus,) bore OUR sins in His own body on the tree.” Believers only have a title to say, “He was wounded for OUR transgressions, and bruised for OUR iniquities; the chastisement of

OUR peace was upon Him, and by his stripes we are healed. The Lord hath laid upon Him the iniquity of US all." Thus also the Apostle says, "He bore the sins of MANY." And our Lord speaks of Himself as giving "His life a ransom for MANY." Indeed any word such as "*for*" in the sense of "*instead of*,"* or any similar expression that implies *substitution*, is true only of believers. Substitution necessarily involves salvation. We must take heed therefore that we do not in our anxiety to speak of the Cross of Christ in its aspect of mercy and love towards *all* men, destroy that relation of effected and complete salvation in which it stands towards those who believe. Of such we can surely say, "Blessed—yea, and they shall be blessed." Their sins and iniquities are remembered no more.

* I say *for* in the sense of *instead of*; because *for* is a word capable of being used in a great variety of meanings. If I say to any one, "I will go *for* you to such and such a place," I use *for* in the sense of "*instead of*;" but if I approach a sick person and say, "I have brought this medicine *for* you;" *for*, in this case, is not used in the sense of "*instead of*;" it means that that which I bring, is intended for the use of the person addressed. In this last sense Moses could say that the Brazen Serpent was *for* all the Israelites; and we can say that the Cross of Christ is *for* all men. But when we use "*for*" in its substitutional sense, we can apply it only to the family of faith.

"ALL Scripture is given by inspiration of God," &c.

The importance of this text is very great, and we should jealously watch against every attempt to tamper with its true meaning. Some modern writers, however, who take upon themselves to receive certain books of Scripture and to reject others, according to their own *opinion* of what ought or ought not to be revealed, have maintained another translation of this passage, and rendered it thus: "All Scripture that is divinely inspired is also useful," or, "Every writing that is divinely inspired is also useful," (*πασα γραφη θεοπνευστος και ωφελιμος.*)—The *και* (and) being, by these writers, supposed not to be connective but emphatic, and to throw the stress upon the word "*useful*," as if the great object of the passage were to teach us, that all divinely inspired Scripture is *useful*.

Now can we suppose it possible that the Apostle would *emphatically* tell us that that which is divinely-inspired is useful? Who would doubt it? He might and he does tell us *for what* Scripture is useful, viz., "for doctrine, reproof, correction," &c.; but if the *και* (and) be read as emphatic, it must throw its whole force on the word by which it is followed, viz., useful, so that the *utility* of Scripture, and not the *purposes for which it is useful*, would be the instruction conveyed.

Moreover, where can one single instance be found of *και* used as emphatic in such a position? Indeed one of the chief maintainers of this translation allows that he does not believe any instance of similar construction can be adduced. He might have added that the other places in the New Testament where *και* occurs in similar position, disprove his translation, and confirm that which our translators have given. For example, compare—

2 Tim. iii. 16, *πασα γραφη θεοπνευστος και ωφελιμος*

Heb. iv. 13, *παντα δε γυμνα και τετραχηλισμενα τοις οφθαλμοις, &c.*

"If the proposed rendering of the passage in Timothy," (observes Dr. Tregelles) "were correct, the latter should be translated: 'Now all naked things are also open to the eyes, &c.' This rendering would refute itself, for instead of the "passage showing the all-searching character of the eye of "God, it would limit Him down to the beholding of naked "things; *i.e.*, those which are equally exposed to the gaze "of man."

See also 1 Tim. iv. 4, *παν κτισμα Θεου καλον και ουδεν αποβλητον* This could not be rendered, "every good creature of God," &c.

Besides let the use of the holy word *Γραφη*, *Scripture*, or *Γραφαι*, *Scriptures*, with or without the article, as in 2 Pet. ii., *πασα προφητεια γραφης*, and Rom. i. 2, *εν γραφαις αγιαις*, be observed in the New Testament, and then say whether it would be possible for the Apostle to write words which would imply that some *Scripture* was not inspired. *Γραφη*, (*Scripture*) and its variations are used *fifty-one* times in the New Testament, but never once in the mere sense of "*writing*," always in that holy sense which we attach to the word "*Scripture*."

The words "*Scripture*" and "*Scriptures*" are continually used by our Lord and his Apostles, in speaking of the Old Testament, to indicate certain well-known books, to which they always appealed as books of Divine authority. The books so denominated were exactly the same in number then as now. If there had been any fraudulently included in the collection, or if any parts of that collection had lacked Divine authority, our Lord and His Apostles could not have used the holy name of *Scripture* and applied it to the whole collection. Yet they have habitually done this: how then can any who reverence the Lord and His Apostles venture to speak of any of the books of the Old Testament as *un-inspired*, or as having a lower character of inspiration? There are *no* such varieties of inspiration. When the Apostle says, "*All Scripture is divinely inspired*," he ascribes Divine inspiration *in the same sense* to every writing that is

included under that word "Scripture." Whatever authority attached to the tables written by the finger of God at Sinai, attaches to every writing that together with those tables, is included under the same name, "Scripture." Our Lord also says in the Revelation; "Write, FOR these things are true and faithful." This affixes the character of truth and faithfulness to every thing that is so written,—the word "*written*" including, of course, the expressions as well as the sentiments.

With respect to the *verbal* inspiration of the Scripture, it is well to remember that if we reject their verbal inspiration we must reject *them*, for they expressly declare of themselves that they are *verbally* inspired. If, therefore, we say that they are *not* verbally inspired, we say that they testify of themselves that which is untrue—in other words that they are false witnesses.

"The Spirit of the Lord," says David, "*spake by me.*" (2 Sam. xxiii. 2.)

"This Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, *spake.*" (Acts i. 16.)

In Hebrews x. words written in Jeremiah are quoted *as the testimony of the Holy Ghost*. "Whereof the Holy Ghost also is a witness to us: for that after that He had said before. . . . *He also saith*, their sins and iniquities will I remember no more."

So also Heb. iii. 7; "*As the Holy Ghost saith*, To-day if ye will hear his voice;" the latter words being a quotation from the Psalms.

Again in 2 Peter i., "No prophecy of the Scripture is of any private interpretation (*i. e.* it is not an explanation (*επιλυσις*) put forth on the authority of unauthorized individuals,) but holy men of God *spake as they were moved by the Holy Ghost.*"

In all these passages the Holy Ghost is referred to *as the speaker of the words*, and not merely as the superintendent of the thoughts.

In 1 Cor. ii. 13, the Apostle Paul expressly declares that

the words he and the other Apostles used were *words taught of the Holy Ghost*; "which things also we speak, not in the words which man's wisdom teacheth, *but which the Holy Ghost teacheth*"—λογοις διδακτοις Πνευματος Ἁγίου.

Leviticus also is to be included under the same description,
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[Vol. II.

THOUGHTS

ON

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Consecration of the Priests.

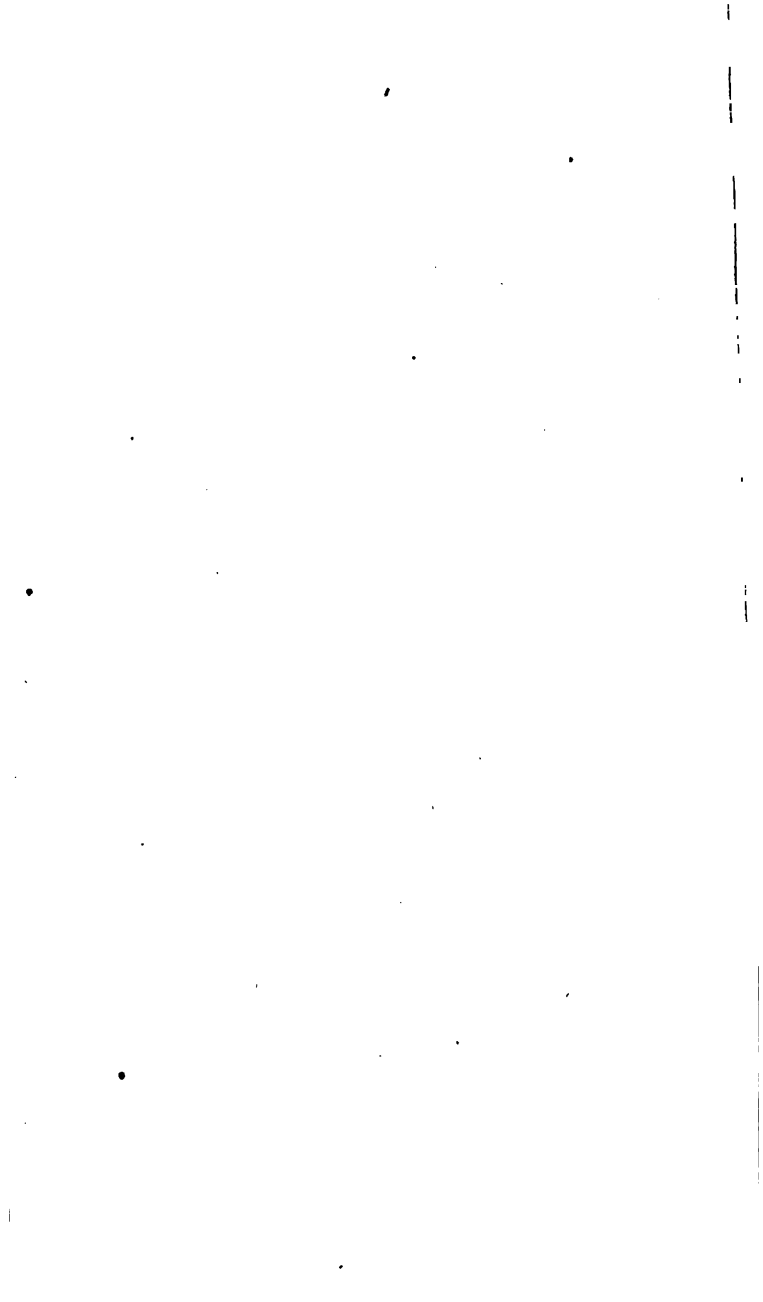
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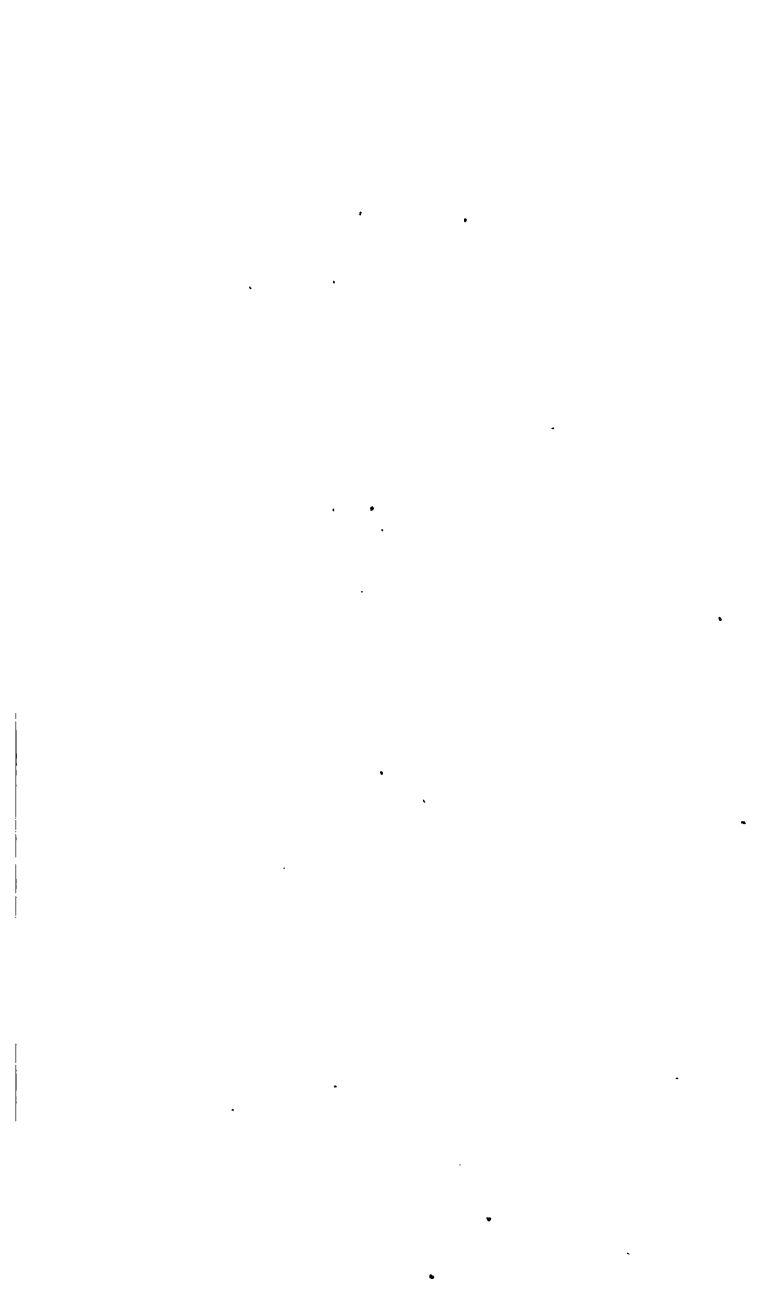


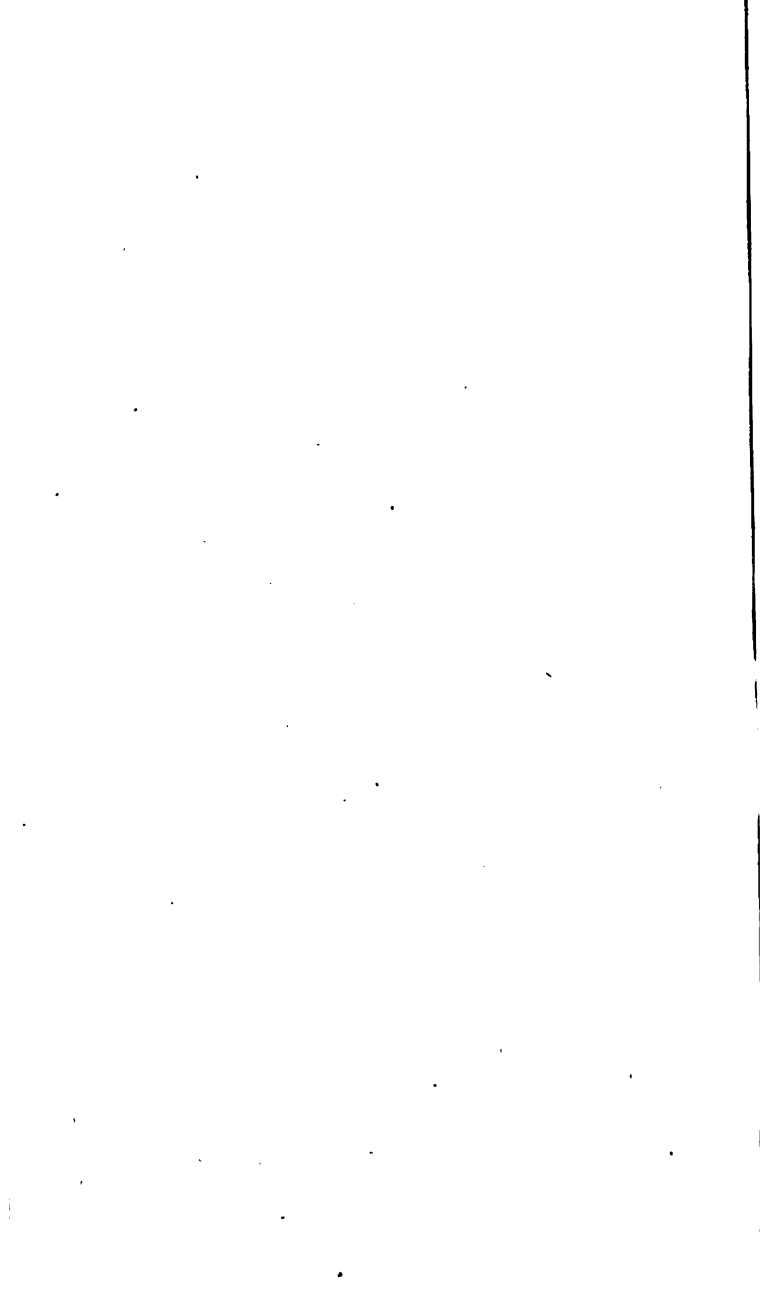
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ON LEVITICUS VIII.

Consecration of the Priests.

IN reading the Scripture, we have to distinguish carefully between the relations which men, *as men*, hold toward God, and those relations of enduring blessing held by the family of faith alone. Men are by creation "the offspring of God."* In Him they "live and move and have their being." The bold hand of wickedness could not be raised against God, except in virtue of a power communicated and sustained by Him. The plan of evil could not be formed within the bosom, except the mind were supplied with its powers, and strengthened in the use of them by God. Man owes to the love of God the very strength wherewith he defies God. The order of so-

* These were the words of Paul to the unconverted Athenians. See Acts xvii. 28,—“For in Him we live and move and have our being; as certain also of your own poets have said, for we are also his offspring.” In this sense also, Adam is called “the son of God.” See Luke iv. 38. A relation not to be confounded with sonship by regeneration.

ciety, and the authority whereby it is sustained, is (however perverted) given and preserved of Him. "Thou couldest have no power against me," said Jesus to Pilate, "except it were given thee from above." The natural gifts of God, in that He does good and sends rain from Heaven and fruitful seasons, "filling mens' hearts with food and gladness,"—His providential mercies also, as when "they cry unto Him in their distress, and He bringeth them unto the desired haven;" the gift likewise of His word—and, to crown all, the preached message of forgiveness of sins through faith in Jesus, are all proofs of relations of mercy and love, which, as the Creator of all, God holds towards man as man.

Nor are these blessings thus given to men as men, independent of Christ and of His blood. Christ is not only "the Mediator of the New Covenant" (that is a relation which He holds toward believers only), He is also "the Mediator between God and *man*." The holiness of God must have forbidden that any mercy should have been granted to a world of sinners—Cain could not have been protected and preserved, if respite from that judgment which must finally overtake the unpardoned, had not been granted in virtue of the foreseen sacrifice of Christ. Every sinner that now moves upon the earth, owes every mercy he receives to the blood of Jesus. Thereby alone he is bought back from present destruction, and made the recipient of many a blessing which his conscience tells him are proofs of patient and long-suffering love. All his mercies are purchased mercies—purchased by the blood of the Lamb.

How needful that all men, especially in their early years, should rightly understand these things! If, before they have individually believed the Gospel, we teach them that they are in any sense brought *under* the blood of Jesus, or that they stand in any covenant relation to God as regards their souls, we deceive them unto destruction. On the other hand, if, because they are yet *without* the circle of redemption, we teach them that they are therefore in no sense subjects of love from God and from Christ—if we tell them that God is as distant from *them* as their affections are distant from Him, we shall surely strengthen their impeniteney, render obduracy more obdurate, and probably drive carelessness into the recklessness of despair. Teach them on the contrary, how many and great mercies—mercies withheld from the angels who sinned, encompass their paths; and that every such mercy is an evidence of the love of God, and a result likewise of the suffering and death of Jesus—above all, teach them that God cares for their souls and draws nigh to them in the ministry of reconciliation, preaching peace by Jesus Christ, and we put before them that, which, because it is Truth, the Spirit can use—it may be, to their souls' everlasting blessing.

The Gospel is not a mere general declaration that God is merciful, or that He loves those who love Him. It is a declaration that He loves those who do *not* love Him; and that He so loves them, as to send to them, individually, a distinct and definite message respecting their salvation. That message is based on the fact of Christ having been what they have not been—*perfect*; it proclaims that God is

willing, on the ground of what Christ has wrought, to cancel, as it were, the name of the sinner, and to receive him in the value of the name of CHRIST—covenanting ever more to know him in the preciousness of that name, and never more, as regards acceptance, to know him in the worthlessness of his own name. This message, full as it is of grace, is addressed to men *as men*. Our title to say that it is addressed individually to ourselves, is not found in our being *different from* other men, but in our being *like to* other men—lost, sinful children of Adam. The Israelite found his title to look at the serpent of brass in the fact of his being bitten. The fact of the poison being in his veins gave him a right to say, that healing mercy is designed for ME. And was there any one who looked thereunto who missed the promised mercy? Yet men, for the most part, neglect the message of salvation, or else despise and put it from them. “Seeing ye put it from you,” said the Apostle, “and judge yourselves unworthy of everlasting life, lo, we turn” to others. They only who, through grace, receive this message are brought *under* the blood of reconciliation. Then, they are not merely in common with other men, recipients of mercies *through* the blood of Jesus: they are brought *under* that blood. They are personally sprinkled therewith; its preciousness rests upon them. They can say what others cannot say, that Christ is their *substitute*—that “He hath been wounded for their transgressions, and bruised for their iniquities”—that “He hath borne their sins in His own body on the tree;” and that consequently their sins can never be remembered against them any more; for, in that case,

they could not have been borne by their substitute. To have a substitute is to be saved; unless indeed God rejects the substitute—but is Christ rejected? Such are the blessings of *believers*—of those whose hearts, like Lydia's, are opened by God's sovereign grace to receive that message which the world despises or rejects. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Christ is made unto such "wisdom from God"—"righteousness, sanctification, redemption." To them it belongs peculiarly to say, "all things are OF GOD."

There is, perhaps, no part of Scripture which brings more vividly before us the thought of the exclusive agency of God *in putting on* His people the blessings of redemption, than the chapter now before us. Its subject is the consecration of His priests—those whom He was pleased to call into His sanctuary to know Him, and to serve Him there. This, as I have before observed, is a calling now granted to all the family of faith. "Ye," says the Apostle, writing to all believers, "ye are a chosen generation, a royal PRIESTHOOD." And again, "Ye also, as living stones, are built up a spiritual house, an holy PRIESTHOOD, to offer up spiritual sacrifices, &c." And again, "Unto Him that loved us, and hath washed us from our sins in His own blood, and hath made us kings and PRIESTS unto His God and Father, to Him be glory and dominion for ever and ever. Amen."*

* A sufficient evidence of all believers being *priests* is found in the fact of their being allowed to enter the Holy Places—*τα ἁγία*—that is, the Holy Place and the Holiest of all. All but priests were forbidden to enter.

Former chapters of Leviticus have revealed the arrangements of God's mercy in providing the satisfaction due to His own holy government, and in securing the pardon and acceptance of His people. But pardon and acceptance are not the only blessings which God has provided through redemption. His people are called to know and to *serve* Him. "His servants shall serve Him." The fact of His being what He is as God, perfect in all goodness and in all blessing, must necessarily make admission into His service, joy; and exclusion from it, woe. What higher honour than to be employed in carrying out the designs of One who is perfect in wisdom and in love; and all-powerful likewise, so as surely to effect the contemplated end? Besides which His saints have energies—imperishable energies, and such energies must of themselves be a cause of unceasing sorrow if unoccupied; and how could they be fitly occupied except in His service? But they are not to be unoccupied. He who gave those energies intends that they should be fully occupied, and that not in distance from Himself, but in His own near presence. The priests of Israel stood in the midst of a waste and howling wilderness; and that wilderness God might, if it had so pleased Him, have assigned to them as the alone place of their service and instruction. But was it so? Were they not called from the rude and stormy scene without, to enter beneath the shelter of the tabernacle of God. Its golden boards enclosed them; its curtains covered them. There they found incense ascending for them, and shrouding them with its

fragrance; light shining for them, and encompassing them with its brightness; and bread prepared for them as food, even on the table of God. There, in the presence of God's own goodness, they learned His lessons; and when they went back into the wilderness, they never again entered it as their home, but as those whose dwelling-place was with God in the peace of redemption. They might go in, or they might go out; but still they were His priests always. The subject of the chapter before us is the consecration of those who are destined for this place and these services of blessing.

The first thing to be noted in the consecration of the priests is, that it was *wholly* the result of the agency of another. Moses, acting for God, did everything that was needful to complete their consecration; whilst they, the subjects of consecration, stood as passive recipients of blessings which were placed upon them by another's hand. Just as when, by the command of the Lord, Moses stretched forth his rod over the waters of the sea and divided them, whilst Israel stood still and beheld the salvation of God, so the hand of Moses was alone employed to give to the priestly family all that was needful to fit them fully for the service of the sanctuary. Moses washed them, clothed them, anointed them. Moses brought the appointed sacrifices and slew them. Moses sprinkled the blood first before the Lord, and afterwards upon them. Moses filled their hands with the appointed offerings, and caused them to wave them in the appointed manner before God. Moses again took them from their hands and offered them on the

altar. The parts that were to be eaten, Moses caused them to eat. Everything that God's commandment required, Moses caused to be done. He ceased not from his ministration, until he left them at the door of the tabernacle fully consecrated as the priests of God. How important for all who desire to be established in grace, to receive fully the instruction of this typical lesson! We have not properly learned it, if we conceive our interest in this great salvation to depend upon our power of appreciation, or, as some express it, on the applicatory power of faith. We might well tremble then. The higher the blessing, the more sure it is that our ability to appreciate it will be found poor and insufficient; and therefore, if its possession depended on the vigour or truthfulness of our apprehensions, sorrow and anguish would flow from those very things which, when seen as gifts bestowed of God—as garments brought to us and placed on us by Him, become the spring of a joy that is stedfast and abiding, because it has its origin, not in the creature, neither in powers connected with the creature, but in God alone.

Cleanness—perfect cleanness is the first thing required of those whom God receives into the service of His sanctuary. This was necessary for the consecrated; and therefore He who undertook to consecrate provided it. "Moses," it is said, "brought Aaron and his sons, and washed them with water." They washed not themselves—they were washed by the hand of another, and thus received their cleansing as a gift from God. Theirs indeed was a typical cleansing for a typical sanctuary: but there is One

who hath said unto us, "Already are ye clean because of the word which I have spoken unto you;"* for that word has guided us to Himself—and of Him it is said that "He hath BY HIMSELF purged our sins;" and again, that He "loveth us, and hath washed us from our sins in His own blood."

The chief distinctive blessing of the priestly family was in the great high priest appointed as their head—one, who, though in many things associating them with himself, had nevertheless peculiar employments and peculiar dignities in which none else participated. To him our minds are next directed. But here again we must remember what has been before observed, that in typical Scripture when Christ is the subject, we have to draw, not parallels but contrasts—strong and decided contrasts between the type and the great reality. Aaron, as high priest and head of the priestly family, typified Christ. But Aaron was a man like in all things to his brethren, sin *not* excepted. He needed to be himself cleansed; he needed for himself sacrifice. Contrast, therefore, not parallelism, is in such things found between him and the Holy One. "The law," says the Apostle, speaking of this contrast, "maketh men high priests who have infirmity" (that is, sinful infirmity); "but the word of the oath, which was since the law, maketh the Son who was consecrated for evermore." It was necessary, therefore, that Aaron should be washed before he could become a type of

* "Ἡδὴ ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

Him whose essential purity needed no washing. When washed and clothed in his garments of glory and beauty, then, and not before, we find him representing (still, indeed, imperfectly) Him who is for ever "Priest over the House of God."

But to return. Aaron, after having been washed, was separated for a season from the rest of the priestly family, that he might be clothed in the peculiar vestments which it pertained to him only to wear. It had been before said to Moses, "Thou shalt make holy garments for Aaron, thy brother, for glory and for beauty." These garments had been made, and Aaron was now to be invested with them. They were of blue, and purple, and scarlet, and fine twined linen, with connecting chains and ouches or settings of gold; indicating, that heavenliness of character (typified by the blue), purity (typified by the white linen), official dignity (typified by the scarlet and purple), and divine power of sustaining others (typified by the chains and ouches of gold), attached to the calling and office of the high priest. Dignity of office and perfectness of character were in him combined. The heavenly blue and the pure white were but the expressions of an excellency found, or supposed to be found, in his personal character and ways. His head was covered, in token that he owned the authority of another whom as priest he served. On his brow he bore the holy golden plate on which was written, "HOLINESS TO THE LORD." The vindication of that holiness was the avowed object of his priestly service, and the inscription on his brow was the assertion that it had been, and

was being, adequately maintained. His permitted entrance with that inscription into the presence of God was the evidence that the truth of the assertion was acknowledged; and the result of that acknowledgment was, that he was allowed to bear "the iniquity of the holy things" of his people, that "they might be accepted before the Lord." Exodus xxviii. 38. From his shoulders also, the place of endurance and strength, hung, suspended by chains of gold, the breastplate, bearing on it the names of those for whom he was appointed, and whose high priest he was. But the breastplate was not merely suspended from his shoulders as the place of strength; it was firmly bound also to the priestly ephod—that distinguishing garment of THE PRIEST. No shoulder, however strong—however covered with robes of honour and dignity—could have borne the burthen of that breastplate, unless the priestly ephod had been there; for the power of priesthood is atonement—*atonement by blood*, and therefore where the ephod is, there atonement is made the basis of the claim,—a claim preferred on behalf of others.* The robe also of the ephod which was "all of blue" (a fitting type of that heavenliness of character which Christ has manifested, and will manifest, in every relation He sustains) was not worn simply as a robe excellent in itself and beautiful—it was worn *as*

* The ephod was the first garment that distinctively indicated the *representative* place which the high priest assumed; for on the shoulders were the onyx stones bearing the names of Israel. The ephod was a mantle or covering for the shoulders.

“the robe of the ephod.” In other words it transferred its own excellence to the ephod, the mediatorial priestly vestment which bore the onyx stones of memorial, and from which the breastplate hung. And lest the ephod which was fastened to the shoulders of the priest should be loosened from those shoulders; or lest the breastplate which was fastened to the ephod should be loosed from that ephod, rings, and clasps, and chains of gold were made to secure the union; for it is in the excellency of DIVINE strength (which gold in the tabernacle typifies) that Christ maintains the priesthood He has assumed on our behalf, and secures for us its results. Our priest is the Eternal Son, “having neither beginning of days, nor end of life”—One “consecrated for evermore.” Accordingly, threads or wires of gold were woven into the ephod, and into the breastplate. On the breastplate thus secured by chains of gold to the ephod, and to the shoulder, the high priest bore the names of the people for whom he ministered. There, graven on precious stones of varied beauty—unchangeable in lustre as the stones on which they were written—fearing the presence of no light, because shining most when most approximated to brightness—associated also with the Urim (*i. e.* all completeness of light) and with the Thummim (*i. e.* all completeness of uprightness) which stood beside them on the breastplate, the names of Israel shone. There, on the breastplate of judgment, they were brought before the Lord, that He might look on them, and judge whether He could recognise their title to be pre-

sented in this beauty of holiness before Him. The fact of their being allowed to remain in His presence was the proof of His recognition of the claim. Thus, then, the highest blessing and the highest honour of the priestly family was found in the dignity and exaltation of their head. In Aaron, indeed, there was soon found discrepancy betwixt himself and the garments which he wore. This might have taught them to look for One whose garments, however excellent, should be but the expression of a perfectness essentially His own—One who, instead of deriving His excellency from His office, should Himself give dignity to it, in virtue of the glory of His own eternal Person.*

* A common likeness in glory will finally pertain to all the redeemed, for they will alike rise in the image of Christ, all being equally like their Lord. This appears to have been typified by the twelve onyx-stones *alike* in brilliancy and beauty, bearing the names of the children of Israel. The names were arranged according to their birth; for this likeness in glory is the birth-right of all who are born into the family of faith. But connected with and dependent on this gift of like glory in Christ, are those subsequent exhibitions of glory which will be variously assigned to the saints in the governmental arrangements of the kingdom of God. This appears to be typified by the stones on the breastplate, which were connected with and suspended from the onyx-stones set on the shoulders. The stones on the breastplate were *various*, and on them the names of Israel were written according to their *tribes*—the order of the tribes being, of course, connected with the governmental arrangements of God. On the breastplate, therefore, was the fullest *manifestation* of beauty, displaying the manifold (ποικίλην) wisdom of God; but that which we esteem as

After the high priest had been thus robed and anointed (the holy anointing oil being poured upon his covered head), and after the same holy oil had been put on the tabernacle and its various vessels (for the subjects and circumstances of our ministration as priests are not less holy than the power by which we have fellowship with them) the rest of the priestly family were brought, that they too might be arrayed in garments "for glory and for beauty," and be admitted to priestly services in the sanctuary. No golden plate, indeed, was seen upon their brow; no robe of blue covered them; no ephod was borne by them; no golden chains suspended the breastplate of judgment from their shoulders—no such tokens of mediatorial service were found in their vestments; but the emblems of purity and holy office (indicated by their garments of fine white linen), and of subjection to God (indicated by their covered heads) marked them also as associated, through subordinately, with the calling of their more glorious head.* Such

the first, most precious, and most distinctive blessings of our calling in grace, is the common likeness in glory. The stone which is called in our version "onyx-stone" is the one selected for mention when Eden is described, and was therefore probably the most precious of all stones.

* It should be observed too that the high priest was anointed separately from the rest of the priestly family, as if to show that he was designed for services higher than, and distinct from theirs. See verse 12. On him the oil was poured—poured on his *covered* head (for it was in virtue of his office that he was anointed), and ran down upon his beard even to the skirts of his garment. See Ps. cxxxiii.

is the type of that condition, not only of acceptance but of honour, which pertains, even now, to the feeblest member of the family of faith.

But it may be asked, How can this high and holy calling be granted to sinners, and that too here, even whilst sin yet remains as an indwelling principle within? Our conscience when it contrasts the excellency of these garments of glory and beauty with our present practical condition, will surely ask this question; and unless it be rightly answered—unless the heart be at once directed towards the abiding power of the one finished SACRIFICE, our very blessings will terrify us—we shall shrink from our high calling, count ourselves unworthy of its honour, forget that the consecration of our God is upon our head, virtually renounce the employments of the tabernacle, and fall back to natural things.

Observe, therefore, the instruction of this chapter. As soon as the places of priestly ministration had been anointed with the holy oil, and the priests themselves clothed in their garments of glory and beauty,

On the other priests it was only “*sprinkled*.” Yet when their garments were sprinkled, the high priest and his garments were sprinkled too; for he was to be associated in all their services, though they were not to be associated in all his. On the great day of atonement, for example, he went alone into the holy place. See Lev. xvi.

Although there was no blue, or purple, or scarlet in the garments of the priests, but only linen; yet the linen being of peculiar texture, and remarkable both for whiteness and fineness (being *שָׁטָן* not *בָּרָא*, see notes at end), was considered to give dignity and beauty to them.

the scene suddenly changes, and we find ourselves brought back to the remembrance of SIN, yet not of sin imputed, but of sin expiated. The SIN-OFFERING was brought. Moses "brought the bullock for the sin-offering; and Aaron and his sons laid their hands on the head of the bullock for the sin-offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it."*

Moses slew the victim, and on Moses also was devolved the use and application of the blood after it had been shed. He sprinkled therewith the altar, that they, though unworthy, might nevertheless draw nigh, and use that altar as one sanctified to them by blood. They received it as a gift held on the tenure of redemption—protected, by the blood which

* If the eyes of Israel had not been darkened, they might have learned, from this very scene, how vain it was to expect the putting away of sin to result from the ministration of those who needed sacrifice for themselves. If they had considered this lesson, they would not have marvelled that continuance was not to attach to priesthood after the order of Aaron; and would have been prepared to acknowledge Him, who, Himself needing no sacrifice, became a sacrifice for others; and thereon founded a new covenant, and a new priesthood, and new blessings. When our eyes are opened to see this, we can assign to the great High Priest His due place of separation; and, at the same time, retain the blessed comfort of seeing *ourselves* represented by those who bent over the sacrifice, and laid their hands on the head of the accepted sin-offering.

Moses carefully and discriminatingly placed on it, from the taint it otherwise would have contracted by being subjected to their use. The ignorance too, and the transgression that had flowed from that hidden but living principle of sin that dwelt within them needed to be met; and it was met by part of the sin-offering being utterly consumed in fire kindled without the camp. There they saw the type of a substituted sacrifice bearing all that consuming power of wrath, which was due to their "sin in the flesh." On the other hand, the claim of God for perfectness within (a claim which they had never answered) was met by the inward parts of the sin-offering being burned on the altar before God, that thus His requirement of that which was pure, and perfect, might be satisfied, as well as the claim of His wrath for *appeasing* sacrifice. The BURNT-OFFERING was next brought; they leaned their hand on that also, and it too was offered for them by Moses according to the manner. If they, in *their* ways, had consistently manifested perfect, unreserved, unvarying devotedness, they would not have needed the atonement of the burnt-offering: but such devotedness had not been found in *them*, nor in any one, save Him who could say, "My meat and My drink is to do My Father's will." They needed, therefore, the protection of the burnt-offering for their deficiencies, quite as much as the protection of the sin-offering for their direct transgressions; and that protection was granted. So full, so complete, are the provisions of the grace of God.

And now, let any believer in Jesus think of him-

self as called with this priestly calling—let him see himself summoned from Egyptian scenes, or from occupation with the sorrows and travail of the wilderness, and brought within the tabernacle of God, there to know new employments, and new interests which remain unto eternal life—let him think of the garments “of glory and beauty” that have been freely put upon him—let him consider what the pure and spotless white of those garments indicate—let him reflect on the honour as well as happiness of being called away from things that perish with the using, to occupation with the truths, and interests, and people of God—and then let him say whether there be any circumstances that tend to awaken in the heart a more vivid sense of the blessedness of entire and unreserved devotedness to Him, whose grace has called us with such a calling? But yet when we turn again to consider the facts of our own personal condition—when we think not only of the want of devotedness, but of the careless and ignorant transgression which has so often marked our past history—when we remember, too, the probability of the recurrence of like failure in hours yet to come, a shade so dark is thrown around us, that we should lose all courage to attempt one act of priestly service, unless we were enabled to say that the SIN-OFFERING and BURNT-OFFERING, too, had, by God’s own appointment, spread their shelter over our heads—offerings satisfying and grateful to Him, and protective to us. Well, therefore, can we understand why the first action of the priests, after being clothed in their holy garments, should be to rest their hands on the head of these two sacrifices.

But although the *protective* value of these sacrifices was thus drawn around them, yet the distinctive sacrifice of this chapter—the CONSECRATION SACRIFICE, whereby they were to be personally sanctified for their priestly service, was yet to come. “Moses brought the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron’s right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron’s sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet.” Thus they were not only forgiven and accepted, but were themselves *consecrated* unto God to be His servants in the sanctuary. The value of SACRIFICE, which had before been accepted *for* them, was now applied *to* them. Their ear which naturally had welcomed no sounds save those of earth, was now redeemed to God—to hear *from* Him, and to hear *for* Him. The holy anointing oil, typifying the grace of the Holy Spirit, was about to be poured upon them (see verse 30), whereby they were to receive new powers. Their ear, for example, would become discriminative, able to distinguish between the sounds of earth, and the sounds of the sanctuary; and to judge when Truth was presented in its integrity, and when marred by imperfection, or adulterated by the commixture of error. But *to have* powers, and to use them, are different things. The evil strength of our nature may interfere with the

exercise even of those new powers which the Spirit gives. What believer will say that he has always heard for God? If it were not for the grace of redemption—if the ear of the servant of God were not consecrated *by blood*, the consecration would soon be forfeited, and privileges misused be followed by aggravated condemnation. But the blood-marked ear cannot be separated from God. It is His in the title of everlasting redemption, and in His heavenly kingdom shall serve Him perfectly, and for ever.

The hand, also, of the priest was sprinkled. The employments of the hand are various. It gives, directs, controls, sustains, fashions. Its formative power (one of the most important of its functions) renders it a most suited type of influence exerted over others to the moulding of their characters, and to the forming their habits of thought and action. What more blessed than such influence when exerted for God, and for His Truth? How many a heart did St. Paul thus fashion, supplying it with new thoughts, awakening in it new desires, establishing in it new principles! To the hand of the priest also was entrusted the use of the tabernacle and its holy vessels. It pertained to them only to handle the holy fire, the incense, the shew-bread, the mercy-seat, in a word, all that there typified the relations of God and of Christ towards each other, and towards their redeemed people. Such are the holy truths committed to our hands, that we might hold them fast, maintain them, minister them. Their foot also was sprinkled. Sometimes it had to stand within the holy precincts of the sanctuary; sometimes to

tread in the midst of a sin-defiled world. In either case, it needed that its consecration should not be in itself, nor of itself, but in *the blood* placed on it by another.

There is an hour coming, when every power of our redeemed being will be rendered to God unceasingly in full heavenly perfectness—when the ear will hear, and the hand act, only for Him. Redemption will then be known not merely as having delivered us from wrath, or as having brought us into acceptance, or as having given us the title to serve God—it will be known then in its great final result, as having brought us into a new condition of being in which (the flesh having ceased to be) every action will, in conception as well as in development, be perfect according to the perfectness of Him, in the presence of whose glory we shall stand. He might justly indeed have delayed our reception into His service till the hour should come when we could serve Him *perfectly*; but His grace is such, that He receives us as His servants *now*, even whilst the flesh that wars against His spirit still continues to hinder, or (it may be) divert, our steps from the straightforward path of blessing. How needful then to remember that our title to say, “We are thy servants for ever,” depends not on the perfectness of our powers, nor on the faithfulness or success of their application, but on that once-offered BLOOD, which in redeeming us from destruction, has also consecrated us for ever unto God! Can we wonder if this be forgotten (as it often is) and our title to the sanctuary is made to rest on our faithfulness in

serving, and not on THE BLOOD—can we wonder that failure should lead to despondency, and our evil find in such despondency an excuse for forsaking the Tabernacle of God, and falling back to the occupations of nature, and of the world? The same blood that delivers us from wrath supplies our title to say that we are priests of the sanctuary of God. It not only redeems from destruction; it protects us also from the forfeiture of our calling. The remembrance of this revives and re-strengthens the fainting heart when everything else fails. When every other source of comfort is dried up, this remains as a spring of living freshness. It is “drink indeed.”*

* No more remarkable proof can be given of the manner in which the priestly calling of all believers is protected by the blood once offered, than the case of the seven churches in the Revelation. They are all addressed as those who were loved, washed from their sins through his blood, and made “*priests unto God.*” Yet the practical condition of some (the church at Laodicea for example) was abominated by the pure and holy judgment of the Lord: and they were all subsequently chastened by the loss of their candlestick position. Yet not one believer amongst them ceased on that account to be a priest unto God. His priestly calling was not forfeited, even though he had forfeited an honoured position of service here.

It is true, indeed, that the loss of any honoured position of service here is a solemn thing and may seriously affect the final “fruit of labour”—“the sheaves brought in with rejoicing.” But yet how marvellous the grace that prevents the priestly calling itself being forfeited. It will be held in all perfectness in the heavens.

After the hand of the priests had thus been placed under the sanctifying and protective power of the blood, it was next filled with the value of the sacrifice. This, indeed, may be considered the *distinctive* part of the "consecration" ceremony, as is shown by the meaning of the term; for the word translated "consecrate," means literally, "to fill the hand." Moses took offerings, "and put all upon Aaron's hands, and upon his son's hands, and waved them for a wave offering before the Lord. And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were consecrations (literally, *things that filled fully*) for a sweet savour; it is an offering made by fire unto the Lord."

The sacrifices which thus filled their hands were those which signified inward perfectness—perfectness in the reins, and in the heart; and, secondly, those which indicate outward developed perfectness of character: the first being represented by those internal parts of the victim that were offered in the peace-sacrifice, the second by the unleavened anointed bread that constituted the meat-offering. The qualities thus denoted were qualities emphatically absent from their own personal condition; for inward corruption, and outward failure, had distinctively marked their condition. They and their characters could not be presented to the Lord as fit to be burned on his altar, "for a sweet savour—an offering made by fire unto the Lord." But what they had not in themselves, God had provided in Another, and He made it theirs. Christ was both

inwardly and outwardly perfect; and the value of all His perfectness is attributed to his people. God assigns it to them as a possession, and thus their hands, which otherwise would have nothing, become filled with fulness. Christ, in honouring and satisfying the claims of God's holiness, has also provided for the enrichment of God's people. It is this—their enrichment, that is taught by “the consecration sacrifices” placed in the hands of the priests. After the sacrifices which had thus “filled” their hands had been waved before the Lord, in order that the searching eye of His holiness might inspect and sanction them, they were burned on the altar of burnt-offering for a sweet savour; as if to indicate that this application of Christ's sacrifice in enriching His people was as grateful to God, as any use of it that had more immediate reference to the satisfaction of the claims of His holiness. God rejoices in the prosperity which his own grace, through the worthiness of his Son, has drawn around His people. It is as “food” unto Him.

After this, their garments and their persons were sprinkled with the anointing oil, and also with the blood that had first been sprinkled on the altar. Its having been received on the altar was an evidence of its being grateful and acceptable in the sight of God; and its preciousness, *as thus accepted*, was now imparted to their persons *as priests*, and to their official garments. Themselves, their office, and all its various functions were thus placed not only under the protection, but also under the *acceptableness* of the blood. The holy character of their services as

priests, as well as the bestowment of a power adequate to the fulfilment of those services, was indicated by the holy anointing oil, which, after they had assumed their garments, was sprinkled on them. God, by His own free gift, connects the power and the grace of the Holy Spirit with those offices into which He is pleased to call His people. Otherwise, into whatsoever office of dignity or honour they might be called, they would remain powerless and inefficient to fulfil its claims. But He who gives the office gives also the needed power, that thus again it might be said, "all things are OF God." How truly this will be verified in the hour of glory!

But once more. The sacrifice that had been presented to God, and which had also consecrated them, was made likewise their *food*. Moses caused them to feed thereon. To be fed is the sign of the communication of strength—we are strengthened by that whereon we feed; but it is also the sign of fellowship granted with God. To feed, says the Apostle, on that which has been offered on the altar of an idol, that is, of a devil, is to have fellowship with devils: to feed, therefore, on that which has been presented on the altar of God, is to have fellowship with God. This was the place of the consecrated priest. He fed on part of that on which the holy fire of the altar had fed. There was therefore communion in the same joy. Reconciliation, acceptance, honour, strength, joy, and that in fellowship with Himself, were thus gathered by God around the persons of His priests. Thus consecrated, they were to abide at the door of His tabernacle to keep His

charge, and to wait for the eighth day, when their services in the sanctuary should commence, and the results of their consecration be known. The history of this we find in the next chapter.

Notes on Leviticus VIII.

And washed them with water.] Whenever the type of washing or sprinkling with water is used, we are directed, not to the operations of the Holy Spirit, but to CHRIST. The Holy Spirit as given to believers is typified by "a well of water," or by "water flowing forth" to refresh: but when water is spoken of as used in washing or in sprinkling for the removal of defilements that unfit for the sanctuary, our minds are directed exclusively to *Christ*. The relation of the Holy Spirit to the evil that dwells within us whilst we remain in the flesh, does not go beyond its restraint: otherwise, he who "*bridleth*" his tongue would not be regarded as having reached the highest point of practical perfectness attainable here. See James iii. 2. But no mere restraint of evil can give cleanness meet for acceptance before God. Cleanness such as He can judicially acknowledge in the courts of heaven, results solely from Christ and from His death. It is "in the body of His flesh through death" that He hath reconciled us and presented us "holy and

without blemish and uncharged" in the sight of His Father. See Colossians i. 22.*

It is true, indeed, that the Spirit of God by opening the heart to receive the message which God sends respecting His Son (see Acts xvi. 14), and so quickening us, becomes the agent in bringing to Him in whom the power of the cleansing is; but this very thing shows that the Holy Spirit is not the cleanser. The Spirit of God may, and does, lead to "the fountain opened for sin and for all uncleanness;" and afterwards, as the Spirit of promise—the Comforter, comes and dwells in those who have been there cleansed; but neither of these things make Him "the fountain." "Cleanness," in the sense in which we are now using that word, is simply the result of the judicial act of God in refusing to impute evil for Christ's sake; and it is this cleanness of which Christ speaks when He says, "Already (*ἤδη*) are ye clean." The Holy Spirit comes and dwells in those who have thus been made clean, and in this relation He is typified by the holy anointing oil, which was poured on the priests, *after* they were washed and *after* they were clothed with their garments of glory and beauty.

It has been supposed by some, that the washing of the priests on the day of their consecration took place at the laver, which stood between the altar and the sanctuary. But if so, the laver would have been mentioned. The laver was used by the priests themselves after their consecration; and suggests

* Ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους.

thoughts more *specific* than are intended in the passage which describes them as being washed by Moses previously to their consecration.

The laver is first mentioned in Exodus xxx. It is there referred to in connection with the atonement-money, the holy anointing oil, and the incense.

The atonement-money was a simple but expressive type of that redeeming blood whereby we are ransomed from judgment and entitled to be numbered among the Israel of God. It was a small piece of money—a half shekel—which every Israelite was commanded to bring once every year; and on his bringing it, depended his title to be numbered among the congregation of the Lord. This atonement-money, though indeed it was but small, an Israelite was constrained to provide, and that every year. *Our* atonement-money, on the contrary (an atonement beyond all price, even the precious blood of the Lamb of God), we provide not. God has provided it for us. And when, even with the feeblest faith, we confess the name of Jesus as our hope, we are regarded as having brought the atonement-money once and for ever, and are enrolled for ever amongst the Israel of God.

If rescue from wrath had been the only blessing that redemption had brought, this series of types would have terminated with “the atonement-money;” and we should have had no mention of the laver. But the object which God’s grace has proposed to itself in redemption is, not merely to buy us back from destruction, but to bring us to Himself, even unto His own presence in heaven, where “flesh and

blood," that is, fallen human nature as seen in us, cannot enter. "Flesh and blood cannot inherit the kingdom of God." For this, we need to be cleansed, not merely from the guilt of our sins, but from ourselves, our natural selves—in a word, from all that pertains to us as children of the first Adam through whom SIN has entered into the whole frame-work of our being, and there dwells as a living energetic principle of evil. "Our old man," says the Apostle, "is corrupt according to the deceitful lusts;" and that expression, "old man," comprehends all that we *naturally* are in body, soul, and spirit. From this, therefore, we need to be freed or cleansed: and accordingly, we read that "our old man has been crucified *with* (συνεσταυρώθη) Christ." — Rom. vi. In other words, it received its award of judgment when Christ, our substitute, bore on the accursed tree the wrath due to its evil. And again, "God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh," that is, God judicially visited with wrath (κατεκρίνε) the sin that is in the flesh of believers, when Christ died. Already, therefore, we are regarded as judicially free from our old selves—the evil of our old man not being imputed to us for condemnation; already new life is given to us in all fulness in Christ risen; already the new man which is the embryo of our new condition of being, is created in us; but an hour is also coming, when the Lord shall return, and the trumpet sound, and the "new man" be expanded into all the full possession of its heavenly powers, and be clothed with a resurrection body, and the

flesh no longer be. Then the full result of being cleansed from ourselves will be manifested in our regenerated condition of being, above.

The laver, with its cleansing waters, affords a type of Christ as *thus* cleansing us. The priests were always to wash thereat before they entered the sanctuary, or before they handled the holy things of the altar. The laver, therefore, typically removed *all* that unfitted them for the service of the sanctuary. When they had washed at it they stood typically cleansed from themselves. It was to this, doubtless, the Apostle referred when he spoke of our having received "the washing of regeneration;" that is, the cleansing which regeneration in Christ brings—such regeneration implying that we have died in Him, and thereby been divested of our natural selves; and that we have risen in Him, and thereby become possessed of a new condition of being. Thus God is said "to have begotten us again (*i. e.* regenerated us) by means of the resurrection of Jesus Christ." Christ was not dissociated in death from His mystical body, the Church. Whilst He was in death, it lay, as it were, in death; when He rose from the grave, it was raised together with Him. Many and various blessings result from this: but when our attention is specifically directed to the circumstance of our having been thereby cleansed of our natural selves, the type of the Laver is employed. The same thought appears to be intended, when the Apostle speaks of water as well as blood issuing from the side of the Lord in death. The three that bear witness in earth, viz. the blood,

and the water, and the spirit, answer respectively to the three types in Exodus xxx. 7, the atonement-money, the laver, and the holy anointing oil—all bearing witness to the one great truth, “that God hath given unto us eternal life, and that life is in His Son.”

The directions respecting the formation of the Laver were remarkable. It was made from the mirrors of the women of the congregation. A mirror is that which reflects ourselves—we behold our own natural face therein. God might, if He had so pleased, have made Christ a mirror to us—One, that is, who should show to us ourselves, and make us conscious of what we are; even as when, by His own almighty power, He made the accusers of the sinful woman so sensible of their own condition, that they went out, conscience-stricken and ashamed, and left Him alone. In meeting Christ, they met One who was able, by a secret act of power which they knew not, to present to them so truthful a view of themselves that they quailed before it. Thus, in the great final day, the impenitent shall again be made to see themselves, and shall be shamed from His presence for ever. But Christ is not thus made a mirror to His believing people. For their sakes, He has passed through fires more terrible than those in which the brazen mirrors were melted when they came forth as the laver. We know Him as having passed through those fires. To us, the mirror is gone, but the laver remains. We find in Him One, who, instead of confronting us with the terror and shame of our own natural likeness, has, on the contrary,

cleansed us from ourselves. This, the laver typifies: this, resurrection will finally prove.

Thus, then, the atonement-money and the laver present us with different parts of the one great salvation—the object of all these types being to present the blessings of redemption in various aspects suited to our experimental need. When first we know the truth, we are wont to dwell most on its broad and general features, such, for example, as the washing of the priests by Moses—that washing being a *general* type of cleanness, without any more minute allusion to the specific nature of the uncleanness, or of the cleansing. The washing at the laver suggests more specific thoughts. It teaches us *from* what, *by* what, and *for* what we are cleansed. And we need this more specific knowledge as we become more experimentally acquainted with ourselves, and our unfitness for the new creation. We need to be taught how effectually we are cleansed from ourselves.

The priests were commanded, every time they approached the altar or entered the sanctuary, to wash their hands and their feet at the laver—otherwise they would be esteemed unclean and amenable to wrath. Here *we* have to draw an all-important contrast. We, after we have believed, are never regarded as standing under any taint or defilement that render us amenable *to wrath*. We are never either resprinkled at the altar, or rewashed at the laver; though for the guidance and sustainment of our souls we again and again recur to the fact of our having been once and for ever sprinkled, and once and for ever washed. Ἐρραντισμένοι καὶ λελουμένοι (that is,

HAVING BEEN sprinkled, and HAVING BEEN washed), are the words used in the Hebrews to indicate the *fixed* condition of our cleansing. Our Advocate above never intercedes for us as those who are *not* under the abiding power of his redemption, but as those who *are*. Even when chastisement is sent, it is sent to us, not as those who are under wrath, but under reconciliation. "When ye are judged ye are chastened of the Lord, that ye should not be condemned with the world."

The holy anointing oil, which is next mentioned, though it neither gave cleanness, (for it was put on the priests *after* they had been washed,) nor title to the priesthood, (for it was put on them *after* they had been arrayed in their priestly garments,) was yet necessary to impart to them the qualifications needful for the discharge of their priestly functions. Without it they could not serve in the sanctuary. Therefore, as being *necessary*, it also was prepared and put on them by God. It was formed of a manifold variety of sweet spices, skilfully compounded in like proportions, in order that none might unduly predominate, but each distil in due relation to the rest its own proper fragrance. The result, indeed, of this heavenly anointing will never be fully seen until we reach the sanctuary above; for here, the flesh hinders and mars the development of that unction from on high, which, nevertheless, is received by and "abides in" (1 John ii. 27.) every member of the household of faith. But in heaven, the obstructions of nature will cease to be. No unevenness or uncertainty of character will be found there; no unduly prepon-

derating qualities, no ill-balanced affections. There love will not lack discrimination; nor vigour want gentleness; nor zeal be marred by self-seeking and pride. But here, the Spirit has to meet antagonist qualities to all the powers and graces that He gives. Sometimes His operations are neutralized, at others quenched. Watchfulness and diligence are needed every hour to discern the flower that is to be cherished, or the weed that is to be crushed.

The holy anointing oil was not to be poured on the flesh of the priest. "On man's flesh it shall not be poured."—Exodus xxx. 32. Though put on the head of the priest, it was put on his *covered* head; for the priests were arrayed in their garments and their heads covered, before they were anointed. They received the anointing, therefore, not in their character of men, even though they were cleansed men, but *as priests*. They received it, not as those who were to devote their energies to the purposes of mere human life below, as if they were citizens of earth;—in that case it would have been poured on their flesh;—but as those who were dedicated to God, and acted towards men on new principles and new powers, derived from the sanctuary in which they served. The holy oil was put on them through and because of their vestments. If they had not been arrayed as priests they would not have been anointed. The holy oil was to infuse sanctifying power and fragrance into the new relations and new offices which they were to sustain as priests. If bonnets of fine white linen were placed upon their heads, indicating acknowledged

subservience to God, and also the purity in which that subservience was to be manifested, the holy anointing oil was given as the power by means of which that purity and that service were to be maintained. So of all their relations. The holy anointing oil was the source both of power and fragrance in them all.

But the anointing oil was different from the INCENSE. The anointing oil might give a fragrance to their characters and to their ways; but it was not burned on the altar for them, neither did it supply that fragrance which was to shroud and compass them round about when they entered into the presence of God. The cloud of fragrance that was to ascend from the golden altar or from the censer, was from the incense alone. It typified Christ (as every thing burnt for us on the altar does)—Christ as to the fragrance of His character and His ways. That it is which is presented *for* us.

How many have been tempted to rest their hopes of acceptance, virtually, on the degree in which the graces of the Holy Spirit have been developed in them. This is to confound the holy anointing oil and the incense. Shall we think of entering into the presence of God shrouded by the fragrance or our own graces? Are *our* characters full of a fragrance that fits them to be burned as incense on the altar of God? Is this to be the rest of our souls in the hour of death? or the incense supplied by ANOTHER, which has been burned for us? We need not, whilst assigning to the INCENSE its rightful pre-eminence, neglect the graces of the

Spirit; nor despise the holy anointing oil. St. Paul did not despise practical grace and fruitfulness, nor forget the reward of service in the Day of Christ. But He did not substitute these things for Christ; nor forget that one thing only was received as **INCENSE** on the altar of God.*

And he put on him the coat.] The coat or tunic (כְּתָנִית from כָּתַן, to cover,)[†] was an inner garment worn next the skin, and was made of “*fine* white linen.”—שֵׁשׁ. This garment may be considered the basis of the priestly dress. As being worn next the skin it had especial reference to the *personal* condition of those so clothed, indicating that they were clothed with *excellent* purity in God’s sight, for it was not ordinary linen, but *fine* linen that composed this garment. It was a garment common to the high priest and to the priests alike; but in the case of the high priest it was adorned with embroidery or hollow work of the same material. To Christ such a garment of right belongs, because of His own essential purity; to us it comes as the gift of God’s

* קֶטֶר, which our translators have rendered “*perfume*” in this passage, they uniformly render by “*incense*” elsewhere. “*Incense*” is the proper translation, for קֶטֶר is derived from קָטַר, to burn, and “*incense*” signifies that which is burnt.

+ This word is first used when God made “coats of skin,” to clothe Adam and Eve. The thought, therefore, of “covering” is especially connected with this garment. How different to be covered by “coats of skin,” or by priestly garments of fine white linen!

grace through Him. Apart from Him, a defiled leprous garment would be the fitting expression of our condition.

There are three words used in Hebrew to indicate *linen* of various qualities :

The first of these is **רָבָה**, *plain linen*, answering to the Greek *λίνον*. This was used in all the garments of the Day of Atonement.

The second is **שֹׁשָׁן**, *fine linen*. This was always used in the garments "of glory and beauty."

The third is **רָבָה**, linen of peculiar *brightness*, as well as fine and white—*λαμπρὸν καὶ καθαρὸν*. See Rev. xix. 8. The Greek *Βύσσινος* and *Βύσσος* are derived from this word.

[Of these, the genuine name is the first, viz. **רָבָה**, i. e. linen of ordinary kind. The other two species are linen of peculiar manufacture. Thus all **שֹׁשָׁן** (fine linen) would be **רָבָה** (linen), but all **רָבָה** is not **שֹׁשָׁן**. Accordingly, in Exodus xxviii. 42, it is commanded that the breeches of the priests should be of **רָבָה**; but in Exod. xxxix. 28, we find that it was not the ordinary **רָבָה** but **שֹׁשָׁן**. This, however, is the only place where **רָבָה** is thus used. In every other passage it is contrasted with its two species.

One of the differences between **רָבָה** and **שֹׁשָׁן** is said to have been this, that, in the former, the thread of which it was woven was single; in the latter not, but probably sextuple. This sextuple thread was also sometimes twisted so as to give it greater strength, whence the expression "*fine twined linen*." See **רָבָה**, *to twine or twist*. Moreover, the garment formed of **שֹׁשָׁן** was woven throughout, and not sewn together, which made it not only stronger, but of more skilful workmanship.

As a *general* type, therefore, of purity, רָצָה is used, but when we have a type of purity manifested in fuller excellency and strength, capable of bearing the strain of circumstances, and displayed in various and difficult combinations, we find שָׁמַח .]

The garment of plain linen (רָצָה) was worn on seasons of humiliation or confession, and when the thought of the holiness of Him who was to be approached was made prominent, and not the condition of acceptance or honour that attached to those who served. Thus on the day of atonement—a day when Israel were peculiarly commanded to humble themselves and “to afflict their souls”—a day whose ceremonies referred to atonement sought, and not to atonement enjoyed, the priest was commanded to enter the sanctuary not with garments of *fine linen* (שָׂשׂוֹן) but with garments of *plain linen* (רָצָה)—all his garments of glory and beauty being laid aside. “A (not *the*) holy coat of linen (רָצָה) shall he put on, and breeches (not *the* breeches) of linen shall be upon his flesh, and with a girdle of linen shall he gird himself, and with a mitre of linen shall he attire himself.”—Lev. xvi. Simple linen garments were used also when the priest repaired the holy fire of the altar; for then, too, the mind is directed to the character of Him who is approached, rather than to the dignity, or to the acceptance, of those who serve. Again, when the messenger of divine holiness goes forth into the midst of the abominations of Jerusalem to mark for preservation those who “cried and sighed,” he is clothed in plain *linen* (רָצָה). See

Ezek. ix. and x. So likewise when Daniel was instructed as to the desolations of his people, his instructor was clothed in plain *linen* (לִּינָן). And in the Revelation, the angels who come forth with the vials of wrath are clothed, not in βύσσινον, but in plain linen* (λίνον—לִּינָן).

Fine linen (פִּשְׁשֻׁתִּין), on the contrary, was used in the garments “of glory and beauty” which were put on the priests in the day of their consecration. In them they stood before God, in recognised acceptance and recognised honour. The linen used in the hangings and inner curtains of the tabernacle was also of *fine* linen—פִּשְׁשֻׁתִּין. The tabernacle, as a whole, typified Him in whom God dwelt as in a Temple—of whom it is said that He tabernacled (ἐσκήνωσεν) amongst us full of grace and truth. Rude badger skins and rams’ skins dyed red (costly but without form or comeliness) formed the outer covering of the tabernacle—an intelligible type of the outward appearance of Him whose “visage was more marred than any man, and his form more than the sons of men.” The tabernacle was set in the midst of a rude and howling wilderness; it had to meet the fury of the tempest and the beating of the storm; it was scorched by the noon-day sun, and drenched with the dews of the night. What wonder then if outwardly its appearance should bear witness to its circumstances—what marvel if it should be black even as the tents of Kedar? But within (and *there*

* Unless indeed, which is probable, the reading in this place be λίθον—stone, and not λινον.

the priest's eye rested) there were curtains of white, and purple, and blue, and scarlet—all indicating qualities of holiness and heavenly beauty, which pertained to Him who formed the meeting-place between God and His people. But the qualities which the eye of faith was able to discern in Him during the hours of His humiliation here, are the same that attach to Him still as the High Priest above, whose excellencies are presented for us. "Fine linen," therefore, which, as used in the curtains of the tabernacle, typifies the personal purity of Christ, typifies, as used in the high priest's garments, the self-same purity *presented before God for us*; and as used in the priest's garments typifies the same purity *placed by imputation on us*. It covers us as a garment. Finally, when we are changed into His likeness, the purity expressed by the fine linen garment will not only be imputatively, but inherently, ours, even by the gift of the same grace which makes it ours imputatively now.

The third kind of linen was termed *יָבֵן*, from which *βύσσινος* a *βύσσω* in Greek and "*byssus*" in Latin are derived. "It was," says Gesenius, "very fine in texture and most costly, used as the clothing of kings, and of those who were very rich." It was not only like *שֵׁשׁ*, remarkable for whiteness, but for *bright* and *resplendent* whiteness. We read of the garments of our Lord on the Mount of Transfiguration, as being not only white "so as no fuller on earth could whiten them," but that they also shone—they were "white and *glistening*." So, also, it is said of the Bride, the Lamb's wife, in the day when she

shall enter on her royal estate, that "to her was granted that she should be arrayed in fine linen (*βύσσινον*) *bright* and clean; for the fine linen is the righteousness* of the saints." Rev. xix. 8.

Accordingly, this kind of linen was used on days of great triumph and rejoicing, and at seasons when glory was *displayed*. Thus when David danced before the ark at its restoration, he was clothed with a robe of this kind of resplendent linen, 1 Ch. xv. 27: and at the dedication of the Temple, when the glory of the Lord filled the house, the Levites "which were the singers with their sons and their brethren having cymbals and psalteries and harps" were all arrayed in white linen of this kind. Thus also we read of Mordecai in the day of his glory, that he was arrayed "in royal apparel of blue and white, and with a great crown of gold, and with a garment of *fine linen*." (צָבִי.)

Thus then, on the day of atonement, which was a day of humiliation, the simple linen was worn. In the priesthood of presentation, when the garments of glory and beauty were assumed, that kind of linen was used which was distinguished for its *whiteness*, and the strength and fineness of its texture; but in types which refer to the Church's final glory, when she will be displayed in her estate of royalty, we find the bright resplendent linen.

* Literally, "righteousnesses," *δικαιώματα*—a Hebraism, the plural being used to denote fulness or completeness—"all fulness of righteousness," not their own righteousness but their Lord's made theirs. Compare Isaiah, xv. 24. "Surely, shall one say, in the Lord have I *righteousnesses*!"

Some, however, have supposed that there is no difference between the *שש* and the *ברץ*, but that the first was the Egyptian, the second the Syrian, name for the same material. The supposition of their identity is grounded on this, that the vail in the tabernacle was made of *שש*, but in the temple of *ברץ*. This, however, seems to me to confirm the distinction; for the temple refers typically to the time of the establishment and rest of truth, whereas the tabernacle belongs to the time of its sorrowful militancy. Accordingly, there were many alterations in the arrangement of the temple as compared with that of the tabernacle—all such alterations tending to bring out certain truths into fuller and more glorious development. Thus the laver was changed into a molten sea. The curtains of the tabernacle were superseded by a house “ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm trees and chains; and he garnished the house with precious stones for beauty; and the gold was gold of Parvaim.” The ark, too, as having found its place of abiding rest, had its staves drawn out. The golden pot of manna, also, and the rod that budded,—both which had accompanied the tabernacle in its wanderings, were not found in the temple; for when the time of the establishment of truth shall have come, Christ will cease to be the *hidden manna* (as He now is hidden with God), and the rod of His power, which also is at present hidden, will then be *manifested* in its strength. It might be expected, therefore, that the vail of the temple would be so made as to be the fullest possible expression of

the excellency of the flesh of the Lord Jesus: for we are told in the Hebrews that the vail typified His flesh. That vail has indeed now become a rent vail; nevertheless, the Church in glory, when it shall have actually entered the holiest of all, will not forget what Christ was in the flesh. They will look back upon the vail—it will be behind them as the door through which they have entered; but they will still remember its excellency, and with hearts able then to appreciate it to the full.

[The vail was a striking type of the flesh of the Lord Jesus, in respect of the heavenly excellencies therein displayed in virtue of its being the flesh of Immanuel. It was suspended by and from gold (*gold* in the tabernacle being, as I have often said, a type of divine *nature*), but no golden threads or wires were woven into its texture, for that would have intimated that the divine nature was intermingled with His human nature; whereas, the natures were distinct, though everlastingly conjoined in the unity of one Person. See Athanasian creed. Accordingly, the flesh of the Lord Jesus manifested qualities which it could not have manifested, if it had not been the flesh of one who was God as well as man. Hence the colours of the vail (especially the heavenly blue), and the cherubic forms with which it was covered (for it was all woven into the forms of cherubim), indicated that heavenly and divine characteristics attached to every development of the humanity so typified.

Accordingly, there was not a thought, or feeling, or word, or deed of the Lord Jesus that did not indicate both an excellency and a strength that was more than human. Nevertheless, His humanity in itself was in no respect different from ours, except its sinlessness. "Forasmuch then

as the children are partakers of flesh and blood, He also Himself likewise took part of THE SAME." His body and His soul were both human as strictly as ours are human; but His humanity was sinless; secondly, it was indissolubly united to the divine nature in the person of the Son; and thirdly, as a consequence, all that was expressed by it, and in it, had a superhuman excellency—the excellency of One who was Immanuel. Yet, although divine strength and almighty power was in Him, it was never exerted to remove a single sorrow or deaden any anguish which it was the will of the Father that He should bear. Divine excellency and perfectness can be as much manifested in the manner in which sorrow and suffering are endured as in creating a world.]

And girded him with the girdle.] This is not the wrought girdle of the ephod which is mentioned afterward, but a girdle of fine linen (שש). It was common also to the other priests. In the case of the high priest it was worn under the blue robe of the ephod. Girding with sackcloth is the sign of extreme sorrow and abasement; girding with fine linen, of being strengthened by purity for the service of God. A girdle also of this kind (אֲבִנֵי) was the sign of official dignity. Compare Is. xxii. 21, where it is said of Eliakim, "I will strengthen him with thy girdle."

And clothed him with the robe.] This was the official robe, which peculiarly marked the office of the high priest, and which Caiaphas rent when he virtually vacated his office to the Holy One who stood before him. It was called the robe of the ephod because the ephod was subsequently attached to it. It was a long garment reaching to the feet,

(ποδήρης) so as thoroughly to cover the priest, and was "all of blue," the heavenly colour—a significant emblem of the perfect heavenliness of character which clothed Christ.

The Pharisees were accustomed to bind phylacteries filled with precepts from the law on the hem of their garments, but on "the blue robe of the ephod" were seen, not commandments *enjoined*, but the result of commandments *obeyed*, evidenced by fruits of manifold beauty—"pomegranates of blue and purple and scarlet" which were wrought thereon. There were also, on the hem of the robe, bells of gold; so that every movement of the priest resulted in the expression of a sound recognised by God as *golden*, that is, suited to the character of His sanctuary, for gold was there made the type of His own DIVINE perfectness. How clearly is the "golden" sound heard in the prayer of our Lord as recorded in the seventeenth of John? None but He who could say, "I and my Father are One," could have prayed that prayer. How distinctly, too, He there speaks of the fruitfulness which had marked His course. "I have glorified thee on the earth." "I have finished the work which Thou gavest me to do." Here was one worthy to bear that robe of recognised personal excellency to which the priestly ephod was attached.

The ephod may be esteemed the *great* official garment of the High Priest, because with it was connected the sign of *representative* service, in the onyx stones of memorial borne on the shoulders, and also in the breastplate of judgment thence suspended. The onyx stones, as also the stones

in the breastplate, bore on them the names of Israel, whose representative he was. If we were able to say with certainty what kind of stones are indicated by the Hebrew words, much additional instruction would probably be gained by considering the special characteristics of each several stone. In the millennial age, doubtless, Israel will be permitted to enter more fully than we into the understanding of such things; and will therefore appreciate better the meaning and applicability of the types. At present we do not even know what the Urim and Thummim were. We only know that they were additions to (חן) the breastplate, signifying, in the virtue of their names, "fulness of light and fulness of uprightness:" and thus Israel's names shone in association with the fulness of divine perfectness. This *general* knowledge we have; for more minute instruction we must wait till the day dawns and the shadows flee away.

The head, as the seat of the directive powers and intelligence; the shoulders, as the place of strength; and the breast, as the seat of the moral qualities and affections, were the parts for which, in clothing the high priest, especial garments were prepared, expressive of divine and heavenly excellency. The head was covered by a mitre or turban of fine white linen, so abundant in quantity as to be folded again and again in repeated folds, to indicate *superabounding* purity; and this was fronted by a plate or crown of pure gold, bearing the inscription, "Holiness to the Lord." The ephod, which was the garment of the shoulder (whence its name) was made "of gold, of

blue, and of purple, of scarlet, and fine twined linen with cunning work," and its girdle of like materials. The breastplate, which covered the heart, was of the same materials as the ephod, and was esteemed the especial "ornament"* of the high priest; having in it, besides the twelve precious stones, the Urim and Thummim. But all these garments, it must be remembered (though, indeed, they could only be worn by one who personally possessed the excellencies they expressed), were yet not assumed for the purpose of displaying the wearer's own excellencies, but in order to present those excellencies *for others*, and to indicate that those others were brought into association therewith. All the excellencies of Christ, divine as well as human, are presented for us before God. Hence "gold" entered so largely into the high priest's attire.

For seven days shall he consecrate you.] "Seven days," when *not* used in contrast with an *eighth* day following, is the type merely of a full or complete period. "The seventh day" signifies a period of completed toil and consequent rest. "Seven days," when used in contrast with an eighth day following (which is the case here), signify the period of man's natural existence in the old earth, as contrasted with the day of resurrection in the new creation. For further remarks on this, see following chapter.

* The Hebrew word which our translators have rendered "breastplate," is חֹשֶׁן, *an ornament*, from יָשַׁן, *to be fair*. The thought, therefore, is not protection, but *beauty*.

The words translated "*consecrate*" mean, literally, as I have already observed, "to fill the hand." "For seven days shall he fill your hands." This strikingly indicates how completely the value of the great sacrifice is placed on God's people (and that, by God's own ministration) in all its fulness.*

It should be observed also, that the application of the value of the sacrifice was not more complete than was the application of the holy anointing oil. He who hath washed, sanctified, and accepted us in Christ, "hath also given us of His Spirit." Thus we read in the Ephesians: "In whom also having believed, ye have been sealed with that Holy Spirit of promise." Πιστεύσαντες ἐσφραγίσθητε. The believing, and the sealing by the Spirit as the earnest or pledge, on God's part, of the promised inheritance, are cotemporaneous. They are concurrent acts, "Sealing," when thus referred to, is always spoken of as the act of God. See 2 Cor. i. "Now he which stablisheth us with you, in Christ, and hath anointed us, is God; *who hath also sealed us*, and given the earnest of the Spirit in our hearts." It is important to notice this, because the thought of "sealing by the Spirit" has often been interpreted as if it referred to the convictions which we may, or may not, have respecting our own safety, instead of

* The LXX, instead of "consecration," uses the word *τελειωσις*, signifying a *perfecting or completing*—the thought being the same, viz., that God has hereby given us completeness of qualification for entrance into, and for service in, His sanctuary.

to *the act of God* in marking us, by the gift of His Spirit, as His own. "There is a time for all things." There are occasions when it is required of us to consider our practical relations to God, and what our thoughts are towards *Him*: but we have first to consider what His thoughts and established relations are toward *us*. This last is the subject of *this* chapter.

ON LEVITICUS IX.

Service of the Priests on the Eighth Day.

It is through the *New* Testament that we receive the light that enables us to explain, with confidence, the types and figures of the Old Testament scripture. We feel no doubt respecting the typical meaning of the serpent of brass, when we read the words of the Lord Jesus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life." Christ, His person, His work, and His coming glory, is the substance of the Old Testament testimony. By carrying back the light which the New Testament supplies respecting Him, we readily discern the meaning of many a similitude, that otherwise would have remained dark and incomprehensible.

Circumcision, for example, the earliest of the typical rites of Israel, can only be understood when we apprehend what the New Testament reveals respecting the death and resurrection of the Lord Jesus; for His death and resurrection is the means by which God has separated His people from the

flesh and all its circumstances, and brought them to Himself in glory. God has granted to all His believing people union with His Son. In Him risen, they have passed into a new condition of heavenly being, into which "flesh and blood cannot enter." "Ye are complete in Him who is the head of all principality, and power, IN WHOM also ye have been circumcised by the circumcision made without hands"—that is, circumcision effected by no human agency, but by the operation of God's own power. In the new heavens and new earth, where nothing that retains the likeness of the first Adam shall be found, but where all the redeemed will bear the likeness of the Second Man, the Lord from Heaven, the meaning of circumcision will be fully recognised; for all will be manifestly separated from the flesh then,—separated by the death and resurrection of their Lord. Circumcision, therefore, as pointing to the great final result of the covenant of grace, was fitly chosen as the sign and the seal of the covenant of promise which God made with Abraham. It was God's solemn pledge that He would surely bring Abraham, and all who should be of the faith of Abraham, into a condition where nothing of the flesh should any longer be; and it therefore fixed the hopes of every member of the family of faith in the new creation. "They looked for a city that hath foundations, whose maker and builder is God."*

* Circumcision has been supposed by some to be the type of the *improvement* of the flesh; but this is a serious error indeed: for the whole of Scripture testifies to the impos-

Circumcision, as being thus dependent on the resurrection of the Lord for its antitypical accomplishment, was therefore placed upon the *eighth* day—the day on which the Lord Jesus rose. On the seventh

sibility of improving the flesh. "In me, that is, in my flesh, dwelleth no good thing." "The mind of the flesh (το φρόνημα τῆς σαρκὸς) is not subject to the law of God, *neither indeed can be.*" Flesh, as thus *morally* used, is the name for all that we are in the outward and inward constitution of our natural being as derived from the first Adam. There must be the *abscission* of this; and that abscission, circumcision typifies. This anti-typical circumcision is, as I have already said, effected for all believers by the death and resurrection of their Head. Hence we are said to be "circumcised by the circumcision of Christ," i.e., circumcision received in and through Christ.

It is important to observe that circumcision was the seal of that covenant of *promise*, "which the law which was four hundred and thirty years after could not disannul." This was the truth guarded by our Lord, when He said, speaking of circumcision—"not that it was of Moses, *but of the fathers.*"

Baptism, which is appointed to us in the place of circumcision, typifies equally separation from the flesh, but it *also* typifies the means of such separation, viz., death and resurrection in Christ. When placed beneath the waters, we "are planted in the likeness of His death;" when raised from those waters, we are set in the likeness of His resurrection. This is referred to in Colossians ii., where it is said, "Buried with Him in baptism, WHEREIN also ye have been raised (συνηγήρθητε) with Him." "Waters" are continually used in Scripture as the type of the overwhelming power of death or of wrath; as at the Flood, the Red Sea, Jordan, in the case of Jonah, and figuratively in the Psalms. "All thy billows and thy waves are gone over me."

day He rested in the grave ; on the eighth day, the first day of a new series of time, He rose from the dead as the Head of the new creation of God. The hope of the circumcised was thus shown not to be in the seven days of this Adamic creation, but in the first day of that new creation, of which Christ risen is the Head.

The second place in Scripture in which "the eighth day" is used in this typical sense, is in the chapter before us. Until "the eighth day" came, the priests were not to enter on their service, nor to prove the results of their consecration. Till then, they were not allowed to enter the sanctuary, nor to present the sacrifices, nor to act on behalf of the congregation : but on the *eighth* day (still indeed instructed by Moses, but no longer passive as before,) they began to carry out the purposes of their consecration ; and, as the result, "the glory of the Lord appeared unto all the people."

There can be little difficulty in apprehending the connection between priesthood and resurrection, when we remember that it was after His resurrection that the Lord Jesus entered as High priest within the veil, and there commenced His heavenly ministrations. But He entered for the sake of His people, that the same heavenly courts might be opened to them likewise, and that they also might commence before a sprinkled mercy seat in the Holiest of all, their priestly service of praise and thanksgiving. The preparation, indeed, for our priestly ministration, reaches us whilst yet on earth, in the midst of the seven-day circumstances of this first creation. Here

we are sprinkled by the sanctifying blood; here we are anointed with the holy oil; but the place for which we are thus sprinkled and anointed is Heaven. The heavenly places not made with hands are known by faith as our true sanctuary: and although we have still to act in earth, and have priestly ministrations here; yet, it is as those who have by faith entered the sanctuary above, and apprehended its peace, and carried back its lessons into the midst of men. St. Paul is the great example of one who truly apprehended and fulfilled his priestly calling in the earth. "His lips kept knowledge;" he put difference between clean and unclean; he led men to the altar and its finished sacrifice; he fed thereat himself; he remembered also that the altar was the place of service—that the name of Christ sanctified the gift, and, therefore, "he did good and communicated," knowing that such things, done in the name of Christ, were "sacrifices wherewith God is well pleased;" he went out also as a priest from the sanctuary, carrying forth into the midst of men, the sanctifying power of the gospel of God—all these things were priestly service in the earth: but that which strengthened him for this service was the knowledge that the seven-day things of this creation were to him, as viewed in Christ, past; that in Him he was separated from the flesh and all its circumstances; that he had entered on the life of the eighth day, and had access by faith within the vail. "Henceforth," said he, "know we no man after the flesh; yea, though we have known Christ after the flesh, yet now, henceforth, know we Him (so) no more.

Therefore, if any man be in Christ, there is (to him) a new creation (*καὶνὴ κτίσις*) old things have passed away; behold, all things are become new." ii. Cor. v. 17.

But, although our connexion with the new creation by means of the resurrection of our Head, and our ability also to enter by faith into that heavenly sanctuary into which our great High Priest is gone for us, are facts that sufficiently explain why the Scripture regards all priestly service as being in the power of the eighth day: yet, it is evident, if we examine the chapter before us, that it speaks of a time when the priestly family would enter, *actually*, and not by faith merely, on the power and glory of the resurrection-day. The Scripture, in describing the blessings which grace has given, is accustomed to lead us on to the hour when those blessings will be developed in their full and perfected form. Nor must we forget that the chapters we are considering have especial reference to Israel as God's earthly people. Israel is not forgotten of God. "To them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." God has loved Israel *as a nation*. For Israel *as a nation* Christ has died.* *As a nation* they are to be brought under the

* See the prophecy of Caiaphas, John xi. 49. "Thus spake he, not of himself; but being high priest that year, he prophesied that Jesus should die FOR THAT NATION;

blessings of redemption; and, through them and their legislation, all other nations are to be blessed. Accordingly, this chapter, in describing the entrance of the priestly family on their sanctuary-services on the eighth day, describes those services as entered on unitedly by the whole priestly family *together*—as entered on also *in the sight of congregated Israel*—as entered on *in the behalf of Israel*, and as resulting in the glory of the Lord *appearing in blessing to Israel as His accepted people*. “And Moses and Aaron went into the Tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted, and fell on their faces.”

The Scriptures frequently speak of that still future hour when Israel shall be gathered, in the beauties of holiness, to worship before the Lord their God—not trusting then in typical sacrifices, but in the one great sacrifice once and for ever offered. But, in speaking of that coming hour, the Scriptures uniformly testify that it is to be preceded by the resurrection of “the Church of the first-born,” that is, of all those who shall have been gathered into the fold of Christ previously to His return in glory. “Christ the first-fruits, afterward they that are Christ’s at

and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.”

His coming." The resurrection of the saints who sleep, is, again and again, spoken of in Scripture, as one of the constituent blessings that will mark the day of Israel's restoration to their God. "If the casting of them (Israel) away be the reconciling of the world, what shall the receiving of them be *but life from the dead*?"* (Rom. xi.) Isaiah, speaking of the time of Israel's national deliverance, says, "In this mountain (*i. e.* Zion) shall the Lord of hosts make unto all peoples a feast of fat things . . . and He will destroy in this mountain the face of the covering cast over all peoples, and the vail that is spread over all nations; *He will swallow up death in victory*"—words quoted by the Apostle as to be fulfilled "when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Again, in a subsequent chapter of Isaiah, forgiven Israel are thus addressed—"Thy dead men (*i. e.* the dead saints of Israel) shall live—my dead body,† they shall arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs and the

* I do not regard these words as *limited* to the resurrection of the saints, but they include it.

† This is the correct translation, not *together with* my dead body. It speaks of the dead saints of Israel, such as Abraham, David, and the like, being Christ's mystical body, then to be raised *as Christ's mystical body* in glory. Thus the Apostle speaks of Christ being now "the first-fruits of those who have fallen asleep" (τῶν κεκοιμημένων)—words which peculiarly refer to the saints of the Old Testament, who were saved by faith in a *promised* Deliverer, even as we are saved by faith in a Deliverer who *has* come.

earth shall cast out the dead." The PRIESTLY calling of those who thus rise to share the glory of Christ's millennial reign, is distinctly declared in the Revelation—"Blessed and holy is he that hath part in the FIRST resurrection; on such the second death hath no power; but they shall be PRIESTS of God and of Christ, and shall reign with Him a thousand years." And again, in the fifth of Revelation, where John was allowed *anticipatively* to hear the millennial song—"when every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" were heard giving thanks, we find the risen saints also (those, that is, who are to rise in "the first resurrection," and who are in this vision represented by the symbolic elders and cherubim) joining in the universal praise, and saying before the Lamb, "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." But whilst singing this song of praise, they are described also as presenting "golden vials full of odours, which are the prayers of saints." This is a *priestly* act. But who are these saints? They are referred to afterwards: for when the Church of the first-born have finished the description of themselves, saying, "Thou hast redeemed US unto God by thy blood out of every kindred, &c.;" they add, speaking of those whose prayers are represented by "the golden vials full of odours."—"Thou hast made THEM unto our God kings and priests, and THEY reign on the earth." Israel will at that time be the holy and priestly nation on the earth. They will be as "a

royal diadem in the hand of their God." "The nation and kingdom that shall not serve them shall perish." They will then "reign on and over the earth."*

Thus then, there is an hour coming, when the risen "Church of the first-born," — themselves accepted in the power of the sacrifice once offered, shall, together with their risen and glorified Lord, plead the value of His sacrifice on behalf of repentant and forgiven Israel; and, in answer to their prayer, the glory of the Lord shall appear to Israel; and Israel shall bow down, and worship, and rejoice before the God of their salvation. There is a passage in Ezekiel which plainly describes the return of the glory of the Lord to Israel and to Jerusalem: "Afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters, and the earth shined with his glory. . . . And the glory of the Lord came into the house, by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court: and behold, the glory of the Lord filled the house. . . . And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." (Ezek. xliii. 1.) The chapter before us may be considered as the typical pledge of

* For further remarks on this subject, see "Thoughts on the Apocalypse," *in loco*, "Them" and "they" is the right reading in this passage.

that hour, when, as the result of priestly intercession, the glory of the Lord shall thus return in peaceful blessing to Israel. Nor is this the only instance in Scripture, in which, scenes of blessing that have passed, remain before the eye of faith as pledges of joys and glories yet to come. There was a time when Adam and Eve, associated in blessing, were placed, in honoured headship, over the creation that God had made. The heavens in their glory above, and the earth in its beauty beneath, alike ministered to their blessing. Sin had not entered to spread guilt and darkness over the past, and to fill the future with terrors. Happiness and peace were in them and around them. It was indeed but for a moment. That morning of joy quickly passed; but faith still looks back to it as the type and the pledge of that final and everlasting day, when "the Last Adam" and the Church which He hath loved, shall be placed in eternal headship over the new creation of God. It was but for a moment that the nations of the earth gathered around the throne of Solomon's glory, to behold and marvel at the blessings thereby bestowed on Israel. "Happy," said the Queen of Sheba, "are thy men, happy are these thy servants which stand continually before thee and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king to do judgment and justice." It was, indeed, a transitory scene, but how sure a pledge of that coming day, when Israel shall be gathered around the true Solomon, and be sheltered under Him for

ever. So, also, the day when Israel's priesthood entered on their services, remains as the pledge of that future hour, when a better priesthood shall plead for them above, and they rejoice in the presence of a brighter and more enduring glory. Israel will then have priests whose lips shall indeed "keep knowledge;" who shall be able, with unfailing faithfulness, to teach them the difference between clean and unclean; and who shall seek with wise and understanding supplication for those blessings, which God, through the one finished sacrifice, intends to shower down upon His earthly people. The risen saints, when the kingdom of God has come, will, like Moses and Elias on the Holy Mount, stand in glory by the side of their Lord and Master. They will be like Him then; and therefore, will not be slow to recognise the ignorance, the need, and the sin which will still exist amongst Israel and amongst men yet remaining in the flesh. The perfectness of their knowledge and of their sympathies will only cause them to appreciate, more fully, the presence of anything that is contrary to holiness, and happiness, and peace; and their calling as priests, will give them an official title to ask for blessing on those, whom it will then be God's purpose to bless, and to crown with loving-kindness and tender mercy.

The Romanists, indeed, who, in this and other things have, with satanic skill, mimicked millennial truth, talk of the intercession of saints now. Forestalling the resurrection hour—saying virtually that it is past already, they have mocked the order of the coming kingdom of God, invented fables, taught the

adoration of creatures, and assigned to them the knowledge and omnipresence of God. If they can, indeed, show to us the heavens opened, and angels ascending and descending—if they can show to us glorified saints visibly visiting this earth and departing, like Moses and Elias, into clouds of glory above, we may then believe that the departed saints are cognisant of human need below, and that they have power to instruct on earth, and to plead for us in Heaven. But, whilst their bodies remain in the dishonour of death, and their spirits are restricted to the Paradise of God, how, unless we ascribed to those spirits the omniscience and omnipresence of God, could we suppose them cognisant of the sorrows that fill the cup of humanity below? “David,” said the Apostle, “hath not ascended into the heavens;” Christ only has risen “the first-fruits of those who have fallen asleep!” Even then, if all the saints of Romanists were really saints, their doctrine respecting them would be deceit; their supplication to them, idolatry; their invention of superfluous merits, blasphemy. Believers here pray for one another; but they do not offer atoning sacrifice, nor plead their own merits. Merits, in any sense, (how much more, superfluous merits) is a thought instinctively shrunk from by every soul that knows the salvation of God. Every heart that entertains it, shows that it has gone about to establish its own righteousness, and has never submitted itself to the righteousness prepared by God in Another. Therefore, like Israel, it remains under the curse. Believers, when they pray for their brethren in the faith, pray for them as brought under the value of that once-offered sacrifice

under which grace has sheltered the whole family of faith for ever. The recognized value of that finished sacrifice, and the covenanted love founded thereon, is their plea in the courts of heaven. Nor does the great Head of the priestly family, when He intercedes for His people above, offer again any atoning sacrifice: His intercession is grounded on the one sacrifice once made. To this He refers as of everlasting efficacy; and His prayer is heard. Such is the character of supplication now, and that which is offered in the day of glory will circumstantially only differ from that which is *at present* offered.

But, although our heavenly priesthood can never be known in its proper excellency or in its full results, until the day of our own personal resurrection, yet we cannot too highly appreciate the grace which has enabled us, in measure, to forestal that hour, and to anticipate the powers of "the eighth day." Services, blessings, glories, which we are to know perfectly and for ever in heaven, we know by faith, measurably, now. Thus, we already know Him as our mercy-seat, where the God of all holiness and glory has met us in peace, according to the abiding grace of the *new* covenant. The epistle to the Hebrews teaches us that every court of the tabernacle is opened to us by faith. In the outer or earthly court, we learn what Christ *in the earth* accomplished for us. If we think of Him as having given Himself for us "an offering and sacrifice to God for a sweet-smelling savour," and feed on Him as the sacrifice so given; or if, through His name, we render any offering or service to God, we ap-

proach (to speak typically) the brazen altar that stood in the *outer* court of the tabernacle, and worship or feed, or serve there. In the *inner* courts, on the other hand, we learn what Christ is and will be to us, above. There were two inner courts, the holy and the most holy. In the first, we see what He is for us *toward God*. There we know Him as the incense that has given its value to our persons, and gives acceptance to our prayers. There we see Him as the golden candlestick sustaining its seven lights in all perfectness of heavenly excellency before God. There we know Him as the everlasting shew-bread or bread of presentation, crowned with its snow-white frankincense—the type of that purity and perfectness of character in Christ, which, after giving its value to His sacrificial service on earth, is still presented for us, according to its everlasting preciousness, above. The types of the holy place refer chiefly to relations which Christ holds for us *towards God*. We *there* think of that which has been, or is being, rendered unto Him. But the types of the holiest of all teach us rather of relations which God, through Christ, holds or will hold *toward us*. Thus, when we see the mercy-seat, we think of grace, mercy, and peace, as *flowing towards us from God*: and the hidden manna (for that also was preserved in the holiest of all) teaches us of that sustainment through Christ, which God has promised to minister when we enter on our new circumstances of glory in the new creation. “To him that overcometh will I give to eat of the hidden manna.” Christ shall be our strength in glory then, even as He is

now our strength in the wilderness. In the holiest of all, we find, likewise, the rod that budded—that rod of Christ's priestly power, which, when every other rod now wielded by the rebel hand of man shall be found sapless and dead, shall be brought forth in greenness, and power, and vigour of life, to work its wonders on behalf of us, His people, for evermore. Now, indeed, is the time when other rods—rebel rods, in which the world delight—seem vigorous and green. But faith trusts not in them. It enters the sanctuary, and waits for the hour when the rod now hidden in the secret place of God, shall be brought forth in beauty and in strength for ever. "Jehovah shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

Such are some of the lessons of that sanctuary, into which we, by faith, have access. Yet in drawing nigh, either as now, or in that future hour when we shall really enter into the presence of His glory, we have ever to remember, that, whatever our privileges or whatever our honour, we are still those who owe their immunity from wrath, and their acceptance in blessing, to that which Another has done in becoming a sin-offering and a burnt-offering for them. Accordingly, these two sacrifices were brought by the priests, and offered, even on the eighth day, at the very moment when they were about to enter on their ministrations for others. We, indeed, never "offer for sin."* All offering for sin ended when the one

* Here is another instance of the *contrast* to which I have so frequently referred.

great Offerer said, "It is finished;" and so "for ever perfected," as to acceptance, all who come unto God by Him. But, although we never offer for sin, we *recur* to the Offering once made, and ever own it before God, as the ground on which we receive and expect to receive His grace and goodness, now and in the ages to come, even for ever and ever. On this our supplication is grounded, whether it be for ourselves or for others. When we think of what our sins have deserved, we say, "Christ hath redeemed us from the curse of the Law, being made a curse for us." When we think of the acceptance into which we are brought, we say, "He hath loved us, and given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour." In saying this to our own souls, or in pleading it before God, we offer no sacrifice; we only recur to, and make mention of that which has been once and for ever offered. Shall we cease to recur to this, in the day of our entrance on new scenes of holiness and of glory? or, shall we not, as soon as the knowledge of evil and of good becomes perfected in us, say, with deeper feeling than ever before—"To Him who hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

The types of this chapter describe the priests, first, as seeing themselves; secondly, as seeing others brought under the value of accepted sacrifice. When the hour of the "first resurrection" comes, the risen "Church of the first-born" will be very conscious of being them-

selves brought under the living efficacy of the one great sacrifice, for its results in glory will surround them. But they will behold other effects of redemption manifested also in the earth below ; for there, Israel and the millennial nations will be entering on their heritage of blessing. One of the visions of the Revelation represents the risen saints at that hour, as standing on a sea of crystal in the presence of God, praising Him as "the king of *nations*," and singing the song of Moses and of the Lamb. This shows that the risen saints will have other thoughts and interests than those which concern merely their own perfected condition. Israel and the nations of earth will then be subjected to the *power* of God, and it is of the subjection of the nations that the song of Moses speaks : but they will be brought also to know Him in grace and in the peace and joy of redemption, and this, doubtless, will form the subject of the song of the Lamb. The light of purity which will shine in us, and around us, will make us very sensible of the imperfect condition of those who will yet be in the flesh below ; but how shall we rejoice, how shall we be strengthened for ministration for them, and towards them, by the knowledge of what Christ sacrificially has accomplished for them ! We shall not be unconscious of their ignorances and their sins, (for who in the flesh sinneth not ?) but we shall remember the SIN-OFFERING. We shall discern many an imperfection in their characters, but we shall think of the MEAT OFFERING. We shall recognise the corruption that dwells within them, but we shall also know the perfectness of the

PEACE-SACRIFICE that has been offered for them. These were the very sacrifices typically offered for Israel, when the priests commenced their ministrations on the eighth day. As soon as they had been offered, "Aaron lifted up his hand toward the people, and blessed them." Then together with Moses he entered the Tabernacle, and came forth again, and with Moses again blessed the people. We read of Jesus that He led His disciples out "as far as to Bethany,* and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven." The *priestly* blessing (founded on finished and accepted sacrifice) which Jesus then gave to the rejected ones of Bethany, and which rests still on all who are of the family of faith, will be at last extended to repentant Israel. But Jesus has entered the heavenly "tabernacle, not made with hands," not only as priest, but as king. "He has been received up in glory;" and in glory as the true Melchisedek, He will return to bless with fuller and more enlarged blessing, those for whom He has not only sacrificed, but for whom He reigns. Israel will receive Him then, and will understand at last what the union of

* Bethany means "the house or abode of the poor and afflicted one," contrasted, therefore, with Jerusalem, as the city of ecclesiastical and secular greatness to which Jesus testified, but by which He was rejected. Bethany was "without the gate." It should have marked the condition of the disciples of Christ throughout *this* dispensation.

Moses the King,* and Aaron the Priest in blessing them, was intended to foreshadow.

But many of the blessings of that coming hour are anticipated by us who now believe on Jesus. His priestly blessing has been pronounced upon us; and, as the great Melchisedek, our risen Priest and King, He secretly ministers to us from above. Our present blessings, therefore, are not *essentially* different from those which will visibly surround us in that coming day of manifestation and power. We enter by faith now, into that same heavenly sanctuary into which we shall enter actually then. And although there is, at present, no positive line of separation drawn between the members of the family of faith, similar to that which will, in the millennial age, separate for a season† the risen "church of the first-born" from their brethren who are yet in the flesh; yet there is a practical difference, of no trifling moment, that separates, even at present, into two very distinct classes the one family of faith. Some prize; others prize *not* their priestly calling. St. Paul was not more truly a priest, than was the most unworthy believer at Corinth or at Galatia; yet how great the

* Moses was "king in Jeshurun." That was the relation which he virtually held towards Israel. See Deut. xxxiii. 5.

† I say "for a season," for the risen "Church of the first-born" and the people of God who are on the earth during the millennium will finally be united in likeness of glory in the "new heavens and new earth wherein dwelleth righteousness." All the redeemed will finally bear the likeness of their risen Lord. See i. Cor. xv.

difference in *practical* relation to God and to others! The Apostle appreciated and used his priestly calling. He loved to act for others, to pray for others, to serve others. He delighted in ministering rather than in being ministered to. Therefore he was familiar with the sanctuary, and came forth as one instructed in its lessons, able to look upon his brethren, even though declining or backslidden, with a wisdom and a knowledge of grace utterly beyond their thoughts and apprehensions. He was not unmindful of God's holiness; but his strength in serving God's people was this, that he remembered the SACRIFICE.* He knew that all the forms of that sacrifice had concentrated their powers upon those whom God had called to know the name of Jesus. He knew that it was the privilege of even priests to feed on the sin-offering that had been presented for God's people, that in the strength thereof he might go forth and serve them. This *he* did; this others around him (who had yet the same title as he) did not. There is, therefore, a sense in which they who are priests of the sanctuary may fall back into the place of "the congregation," and practically exclude themselves from the privileges of their calling. Such weakness

* Such services were not dependent on apostolic office, nor on any office, either of "rule" or "ministry in the word and doctrine." Priestly service in the Church depends on our using faithfully the place assigned to us of God, whether it be that of Epaphroditus or Phœbe, or St. Paul. All believers are priests, but all are not apostles, nor pastors, nor evangelists, nor teachers.

will probably increase amongst the true people of God as the darkness of the latter day comes on. Yet it may be, that some, undismayed by this weakness, and remembering the unfailing power of the everlasting sacrifice, will yet be enabled to look forth, as from the sanctuary, upon the troubled scene of confusion and woe, and to go out into its midst, to minister in grace to those whom God has not ceased to love—whom the one accepted sacrifice has not ceased to sanctify.

Notes on Leviticus IX.

It will be sufficiently seen from what has been already said, that there is a strong contrast between this and the preceding chapter. In the former chapter, we stand as *passive* recipients of mercies that flow down to us from God through Christ, effecting our full and completed consecration. In this chapter, we ourselves are called on to act in the power of the consecration received. Nevertheless, the actions of the priests after their consecration, ceased not to be under the direction of God. Moses still directed. They acted and obeyed.

It is exceedingly important in Christian life, to remember that there are some occasions on which we are to be strictly passive; others, on which we have to put forth all our energies—our new energies. Yet in acting, we have never to forget Christ and the great truths of redemption as the centre around which all our activities are to be gathered. SACRIFICE is not to be regarded by the priests of God, as if it had exhausted all its powers in consecrating them. Its results are wide and various,

and constitute the peculiar sphere of priestly thought and action. We must remember, too, that, whatever powers may be given us through the Holy Spirit, we have never to use them in independence of God.

A child may be borne onward in its father's arms; or it may walk by his side and be led by his hand. In the first case, it is altogether passive: in the second, it acts. Yet though it may and should put forth all its powers, and give earnest heed to its father's directions, and seek to take each step *intelligently*, and as one who understands and appreciates its parent's counsel, yet that would be a foolish and erring child which should forget that it needed to be upheld by its parent's hand, and should wish to walk independently in its own strength. St. Paul was earnest in pressing onward in the appointed path; yet how sensible was he of the blessing of being grasped and upheld by Another's hand — "I follow after," said he, "if that I may apprehend that for which I am apprehended, (or laid hold of) by Christ Jesus."

There is a tendency in some minds to think exclusively of their consecration, and to shrink from thoughts connected with their service as priests. This is very injurious to spiritual health and progress. On the other hand, some dwell so exclusively on their duties and responsibilities as priests, that they forget whence their consecration comes, and virtually seek its source in the success of their endeavours to act as consecrated. This is fatal to all true knowledge of grace. We have therefore to watch against errors on the right hand, and errors on the left.

[There has, for ages, existed a controversy (originated by the corruptions of Christianity in the early ages) as to the propriety of applying the word Priest—*ιερευς*, to those who minister in the Church of God. Now what should first be observed is, that they who insist upon using this word as the proper denomination of Christian ministers, define the word "priest," to mean "one who offers *atoning* sacrifice." They conceive that one who does not continuously offer *atoning* sacrifice has no title to be called a priest; forgetting, apparently, that if the continuous offering of *atoning* sacrifice be needful to constitute a priest, that Christ Himself must have ceased to be a priest; for after having offered one sacrifice ONCE, he has for ever ceased to offer for sin. To assert, as the *full* papists do, that there is a true and real propitiative sacrifice still offered for sin, or to say, as the *virtual* papists do, that there is a commemorative sacrifice still offered for sin, is alike a rejection of the gospel of Christ. The words of the Holy Ghost in the ninth and tenth of Hebrews are, in either case, trampled under foot.

The word "priest," whether as applied to Christ or to His people, does, in neither case, imply the continuance of *atoning* sacrifice. To intercede on the ground of the sacrifice once offered; to offer "the sacrifices of prayer and thanksgiving;" to "do good and to communicate;" to teach others the difference between evil and good, are all priestly acts, but they are not atoning. Their very acceptableness is based on the fact of a perfected atonement once made.

Nor does the word "priests" denote any particular class in the Christian church. It belonged to Mark, to Phœbe, to Lydia, to every Christian in every Church, quite as truly as to St. Paul. Ministerial gifts, it is true, may, and do cause differences of *service* among the priests of God; and again, those who are priests may so shrink from acting as priests, as to prevent words employing priestly *action* being applied to them. There was a time in Israel's history, when the priests, because they were not sufficiently sanctified, could not act as priests. 2 Ch. xxx. 3. Words descriptive of

priestly action such as *ἱεροῦργειν*, *λατρεῖν*, &c., words which St. Paul delighted to apply to himself, could not, of course, be applied to a priest who refused to act as a priest. Many saints at Laodicea were ceasing to *act* as priests, but that did not unmake them priests.

We must carefully remember, therefore,

I. Never to allow the word "priest," as applied to a believer, to indicate an offerer of atoning sacrifice.

II. Never to refuse its application to every member of the family of faith.

III. Never, whilst asserting the title of all believers to be priests, to forget the *differences* which variety of gift from the Holy Spirit establishes in the one body.]

It will be seen, from what has been already said, how necessary it is to a right apprehension of our priestly calling, that we should recognise the great fact of our having been brought through union with our risen Lord, into "the eighth" or resurrection day. In Christ risen we are said to be "seated in heavenly places." The Holy Spirit is sent down to us from Him risen,

I. As the Spirit of peace, bearing witness to the everlasting peace established in the sanctuary through the blood of Jesus.

II. As the Spirit of glory, bearing witness to the fact that Jesus is glorified (and we in Him) at the right hand of power.

III. As the Spirit of sonship, bearing witness that Jesus, as the Son of the Father, has brought us to the bosom of the Father in love.

The first of these truths is that which is more especially connected with our consecration and services as priests. We shall fully realise all these things

the moment we are actually admitted into our heavenly sanctuary; the more we can realise the knowledge of that coming hour now, through faith, the better shall we be able to fulfil our priestly calling here.

Yet, although we are thus permitted to anticipate the blessings of the eighth day, we must carefully remember that our apprehension of blessings and privileges at present enjoyed, must not be allowed to deaden our sense of the blessings which are to be revealed when the *eighth* day shall really come—otherwise, we should be in danger of becoming, virtually, like those who said “that the resurrection was past already and overthrew the faith of some.” To guard us against this danger, “the eighth day” is appointed to be kept by us as a typical day. It is called in Scripture, “the Lord’s day”*—the first day of a new series of time. If the *great* characteristic of the future day of our glory were *rest* from the toil and travail and “sweat of the brow” caused by sin, then we should have kept, as of old, the *seventh* day; and entire cessation from all activity would have been its predominant typical feature. But, although on “the Lord’s day” we do indeed rest from all such labours as the Fall has on other days rendered needful, (and, therefore, “the Lord’s day” does involve in it the blessed thought of being a sabbath of rest,) yet its *chief* characteristic is not found in this, but in its being a day of life towards

* Ἡ κυριακὴ ἡμέρα, not ἡ ἡμέρα τοῦ κυρίου, “the day of the Lord.”

God. Although, in the hour of glory, life towards God will be accompanied by cessation from all toil and labour that man has known under the sun, yet we shall find our chief and distinctive blessedness in the *positive* energies of that life, rather than in the *negative* circumstance of rest from former travail, however true and however blessed such rest may be. Hence, whilst it is our duty, in maintaining the typical character of "the Lord's day," to cease from all the labours which are our appointed portion on other days, yet it is equally necessary to remember that "the Lord's day" is a day of life towards God; and that, therefore, it is also our duty, on that day, to put forth every energy and endure every toil which the necessity of *His service* may require. This will prevent "the Lord's day" from being made merely a Jewish sabbath.

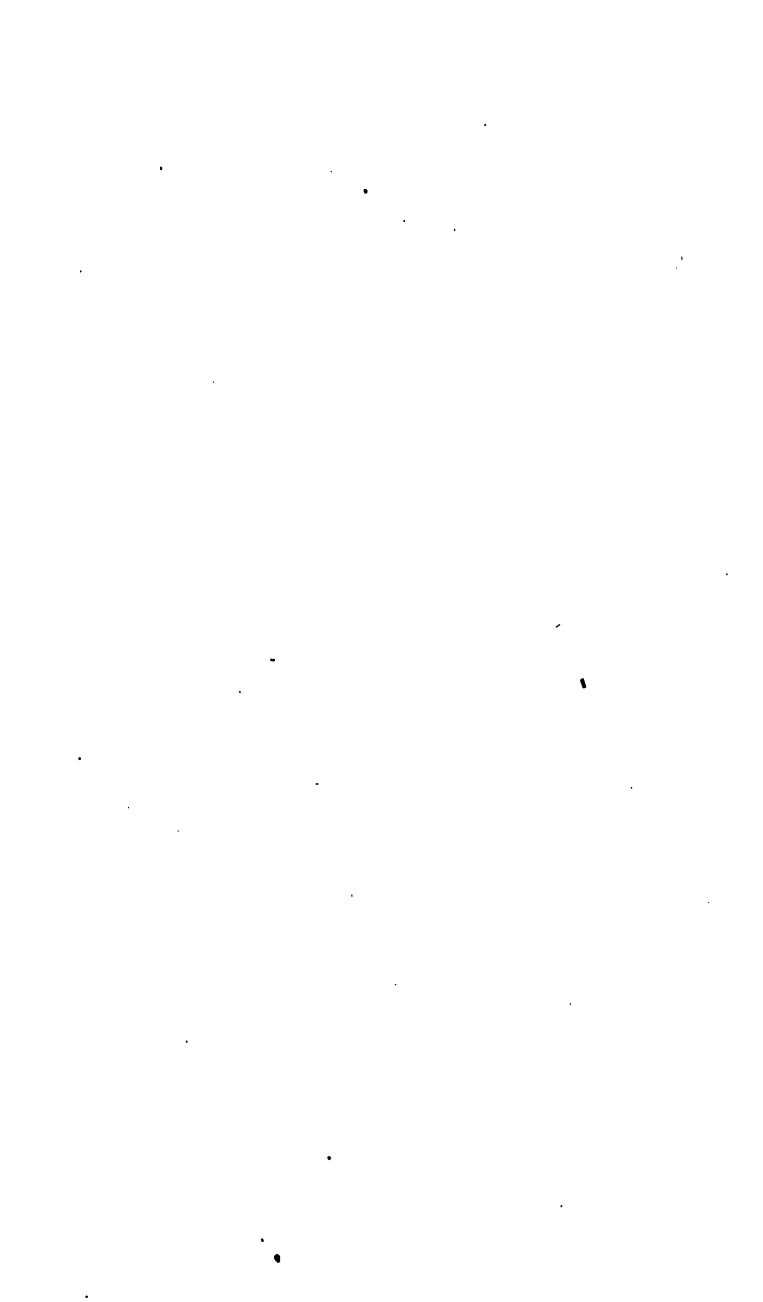
We commonly find, in cases where types or figures in the New Testament are at all contrasted with those of the Old, that they differ in this—that, in the Old, they are chiefly retrospective; teaching us respecting that *from* which we are separated or delivered, rather than respecting that *whereunto* we are brought. In the New Testament, on the contrary, the predominant thought respects that which we have reached, or that which is yet before us; rather than that which we have left behind. Thus, circumcision teaches us respecting that *from* which we have been separated; baptism (whilst including that thought) teaches us also that *whereunto* we are brought. "Buried with Him in baptism, wherein also ye have been raised with

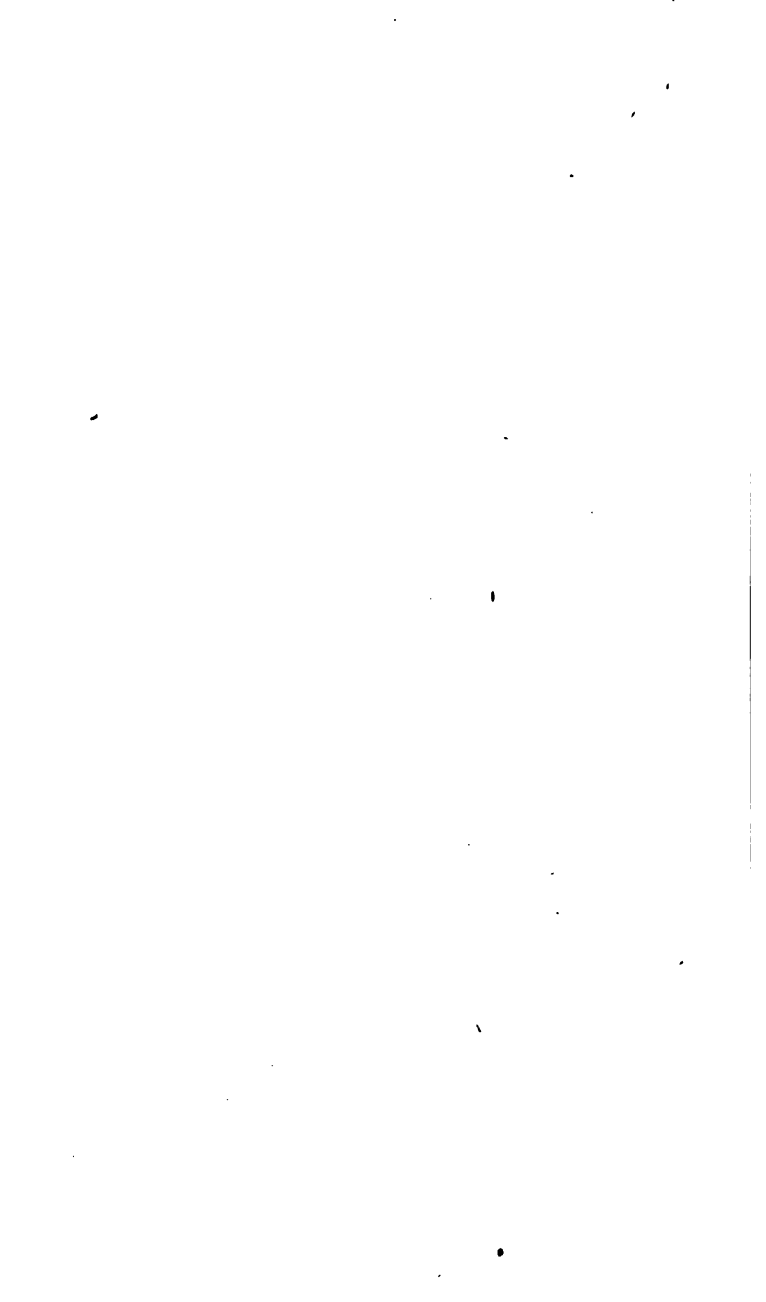
Him." "Sabbath" is a word that throws back our thoughts on the things *from* which we rest—"Lord's day" is a name that directs us to Him *towards* whom we live. When, in speaking of "the Lord's day," we wish to direct the mind to the past out of which it has sprung, we call it "the eighth day:" when we wish to connect it with the new things of the future, we call it "the first day." Israel, in the millennium, will, in many things, peculiarly know rest from the labours and sorrows that sin has introduced; but this will not satisfy. They will earnestly wait for those new heavens and new earth and that state of resurrection perfectness, in which they will know, not rest merely, but unhindered power of living unto God.

I should, perhaps, have said that this chapter is the *third* (not the second) place in Scripture, where "the eighth day" is used in this typical sense; for it cannot, I think, be doubted that it has a similar typical reference in the following passage in Exodus—"Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with his dam; on the eighth day thou shalt give it me" Exodus xxii. 29. Thus all that is given to the Lord as first-fruits is regarded as belonging to the eighth or resurrection day; and its natural connections are considered to be dissolved.

In subsequent parts of Scripture "eight" or "eighth" is frequently used in this typical sense. Thus in the Feast of Tabernacles (the great millen-

nial feast, (see Zechariah xiv. 16) Israel is first directed to rejoice before the Lord their God seven days, in recognition of the natural blessings "in basket and in store" that were or are to be gathered round them in the land of their inheritance. After the seven days, an additional eighth day was kept, in token that Israel will not only rejoice in their "seven-day" blessings, but will look forward to the glories of the new creation in resurrection glory into which "the church of the first-born will have already entered." But I will not remark further on this subject at present, as it will be needful to recur to it when considering the twenty-third chapter. The transfiguration also was on the *eighth* day. See Luke ix. 27. "I tell you of a truth there be some standing here, which shall not taste of death till they see the kingdom of God." Then comes the fulfilment: "And it came to pass about an eight days after these sayings," Jesus was transfigured, and appeared with Moses and Elias in glory. We can well understand therefore, why in this chapter Moses and Aaron, typifying by their union our great Melchisedek, and the power that is to be concentrated in Him, should come forth and bless the people on the *eighth* day.







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ON LEVITICUS XI.

Things Clean and Unclean.

IN a former chapter we have seen the family of faith, consecrated and presented as a holy Priesthood before God. Washed and arrayed in priestly garments—sprinkled also and anointed by another's hand, we have seen ourselves, in type, admitted into the Tabernacle, there to know and to serve Him who has drawn around our persons, and services, and offices, the protection and acceptableness of a redemption that is to us as the antitypical priesthood—finished and everlasting. Whilst yet treading a wilderness full of danger and of sorrow, we find ourselves marked as belonging to the sanctuary of God : there surrounded by light and purity and beauty, and encompassed by the fragrance of accepted sacrifice : all so assigned to us in the title of Another's name, so held upon the tenure of Christ's worthiness, that our blessings have the immutability as well as perfectness of Him from whom they flow.

But the sanctuary is not the only scene with which the consecrated priest is conversant. Although belonging to the sanctuary and instructed

there, enlightened by its light and comforted by its grace—the heir also of all its peace, he has nevertheless daily to prove that man, by sin, earned the knowledge of evil as well as of good. Man coveted to be as God knowing good and evil. That knowledge has been gained: and although in the case of all who are of faith, grace has interfered to make the final result blessed, yet whilst we are learning the difference between evil and good by present practical contrast, it cannot be a lesson unattended with sorrow: although indeed all sorrow is softened and has a light of heavenly brightness thrown around it, when it meets us in the service of God.

Priestly service to God did not cease, when, for a season, the priests quitted the Tabernacle and went forth into the unquiet scene without. The sphere of their service was changed; but they were still the servants of the same God, sent forth that their “lips might keep knowledge” in the midst of a scene where evil and good conflicted. Things clean and unclean, holy and unholy, pure and impure, surrounded them. Creation in its several parts, the air, the waters, the earth, teemed with life around them. Some creatures crept low on the ground, unable to raise themselves from the level of earth; others soared far away from earth into the heights of the firmament of heaven. Some creatures preyed on carcasses, and drew their strength from feeding on corruption; others refused to feed except on that which was clean and untainted. There were some that dreaded the light of day, and came forth only under the shades of night; there were others that

rejoiced to meet the sunbeam, and loved the light of the meridian day. Of these some were clean : others unclean. On the clean they might feed ; the unclean they were to eschew : otherwise, they would themselves become defiled and unfit for the service of the Lord their God. "Of their flesh shall ye not eat, and their carcase shall ye not touch ; they are unclean unto you." (verse 8.) "They shall even be an abomination unto you ; ye shall not eat of their flesh, but ye shall have their carcases in abomination." (verse 11.) "For I am the Lord your God : ye shall therefore sanctify yourselves, and ye shall be holy ; for I am holy : neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God : ye shall therefore be holy, for I am holy. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth : to make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten." Such were the commandments which the priests were to observe and to teach to Israel (Lev. x. 11), in order that Israel as a whole might be "a kingdom of priests, and an holy nation." Watchfulness, therefore, and discrimination were needful for the observance of these precepts : for they had respect to clean things as well as unclean. They were not to reject that which was clean any more than to accept that which was unclean.

Such is the typical picture which Scripture has drawn of the relation which we, the family of faith—the true priests—the spiritual Israel, hold to the mingled scene of good and evil around us. There was once One who stood in the full power of true heavenly separateness in the midst of the activities of the earth's evil, knowing evil only as something external to Himself, for no sin was in Him. He withdrew not, like John in the wilderness, into dissociation from human life. On the contrary, He placed Himself in the midst of men; elicited their thoughts; pronounced upon their characters; separated the precious from the vile; eschewed the evil, and recognised the good. Many a tongue whose accents fell gratefully on the ears of men was known by Him as having the poison of the asp. What else was the philosophy, and taste, and literature, of earth in the estimate of Jesus? Many a mighty monarch was in His sight as the wolf or the fox. "Go ye and tell that fox, Herod." Many whom men had religiously dignified, and before whom they bowed, were in His estimate "serpents" and "vipers." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" On the other hand, there were those who were as the lamb, or the sheep, or the dove. He saw and rejoiced in the guilelessness which grace had given to Nathaniel: and the love and contrition of her who washed His feet with her tears: and the faith of those who recognised Him as God's messenger of grace: and the wisdom that refused to quit its lowly place of sitting at His feet and hearkening to

His words. "Mary hath chosen that good part which shall not be taken away from her."

Believers indeed cannot, like their Lord, regard evil as something external to themselves, for sin is in them. "In me, that is in my flesh, dwelleth no good thing." Nevertheless, redemption has given them a standing in Jesus, in which they are judicially regarded by God as separated from themselves—their natural selves. Christ has brought them within the circle of His own heavenly separation. "*In Him*" they are "seated in heavenly places": "*in Him*" they "live unto God." What stronger evidence can be given of the reality of their separation unto God than is afforded by the prayer of the Lord Jesus in the seventeenth of John? It regards them as enclosed within the circle of His own separateness—"not of the world, even as I am not of the world"; and as brought nigh into the love wherewith He was Himself loved—"Thou hast loved them as thou hast loved me"; and as heirs of the like glory—"the glory which thou hast given me I have given them." Yet whilst it recognizes this—their separation unto God within the true Tabernacle, it forgets not their mission in the earth. "Sanctify them through thy Truth—thy word is Truth. As thou hast sent me into the world, even so have I also sent them into the world." They were His servants—priests of the true sanctuary, in the midst of all that the world was constructing for evil; in the midst also of all that God was effecting for good.

For, with the exception of one brief moment (and

the like never shall occur again), the earth has never been exclusively occupied by evil. Just for a moment, when Adam and Eve had taken of the tree and eaten, they and Satan, their deceiver, were the alone occupants of the ruined earth. But God came. His words, though words of present judgment, included in them, to Adam and to Eve, a promise. That promise opened the opportunity for faith; and faith brought back their ruined souls to rest in the living God. So they were quickened. The power of new life through the Spirit began to work in them; and thus, though sin and death had entered, the quickening power of God had entered too. If Cain was of the Serpent, Abel was of the Lamb. From that time to the present, the energies of evil and of good have been in conflict. Every day as we mingle with the living scene around us, we are brought into contact with both. The characters of men—their thoughts and feelings, and tastes, and interests, and pursuits, are presented to our regard. We are called on either to approve or condemn; to encourage or to resist; and on our decision depends the failure or the right discharge of our priestly service before God. Taint is soon incurred by fellowship with, or approval of, that which God in His sanctuary abhors.

The typical place, therefore, that we occupy in the chapter before us, surrounded in earth, and air, and sea, by creatures that have all a certain character attached to them, either of cleanness or of taint, forcibly indicates the place we hold in the human scene around us. Of these creatures the clean might be eaten; but the carcasses of the others were not

even to be touched. They were to be left for death to prey upon, as things given over to loathsomeness and corruption.

"Feed" is often typically used to indicate the pleasure, or comfort, or strength which we derive from the intercourse, or fellowship, or aid of, others. Thus when Peter hesitated respecting the Gentiles, he saw in a vision "heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth : wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter: kill and eat." The command to eat implied that Peter was to have fellowship with all whom God had cleansed. So also in Leviticus xxiii. 17. Two wave loaves are there used to represent the Church consecrated to the Lord at Pentecost. As being baken with leaven (the type of the evil that is still in us) they could not be burnt on the altar. They were unfit for the holy fire that burned there; nor could they even be accepted, except the sin-offering and other offerings had been presented with them. But when thus accepted in the value of sacrifice, they might be eaten by the priests—a type of the joy and comfort and strength which Stephen, and Barnabas, and Philip, and multitudes beside, found in the fellowship of those whom God had consecrated to Himself and to His service at Pentecost. The mutual fellowship of these saints was to each of them as bread. How conscious was the Apostle Paul of the value of such

fellowship and the strength derived therefrom, when he spake of his earnest and long cherished desire to visit the saints at Rome, "that I may be comforted together with you by the mutual faith both of you and me." How strong the feeling expressed in such words as these, "Now we live, if ye stand fast in the Lord."

Indeed the ordinary experience of human life sufficiently teaches us how greatly man depends for his comforts and for his joys on his fellow man. What is life to them who have no friends, no friendships—who neither love nor are loved: who neither comfort nor are comforted? That heart must sink that knows only isolation. Outward isolation arising from the force of circumstances, such for example as persecution, may be endured. That, martyrs have known in the prison-house and triumphed over it: but isolation of heart, the absence of all affection and all interest in others, is an isolation which no Christian heart can know. If man ever knows it, he sinks. He is as one who perishes, because he has nothing whereon to feed.

Personal intercourse is not necessary in order to association and fellowship with others. Men live in their works, especially in their writings, and thus establish an abiding source of influence over others long after they themselves have passed away. In this sense the Prophets and Apostles yet live. We see them in their recorded testimonies and in their writings; and all who are of faith, have fellowship with them. They are to us comfort and strength and joy. We feed on their words. They cheer us

in the hour of sorrow. Their thoughts become our thoughts; their joys our joys. But besides this, there is another sphere—the sphere of evil. There are around us those who have made the world what it morally is: men whose intellect and energy have raised human life from its original ruin into greatness. There is the poet, the philosopher, the warrior, the statesman—men who have stamped their impress upon their own age and ages that follow after—who have strengthened others' hearts, and been as food to them in famine—who have turned weakness into vigour, and terror into confidence—who have caused ignorance to give place to wisdom, and substituted cheerfulness for despair. Shall we say—"a good and a happy thing"? Can it be good to stimulate the energies of unregenerate man? Is Satan ever absent where unsanctified energies are? Are the wolf or the vulture the same as the lamb or the dove?

Yet believers who have through grace, fellowship with the Truth and with the Truth's servants are continually in danger of connecting themselves with those whose influence and whose energies are essentially of, and for, the world. From direct personal fellowship with the ungodly a believer shrinks; but indirect fellowship, such as is involved in admiring their taste, and intellect, and public character, and deriving pleasure from their works, is a danger to which believers are fearfully exposed. How many have had their devotedness hindered, and the healthfulness of their souls undermined, by seeking the gratification of their taste, or the enlargement of

their knowledge. It has led them, chiefly by means of books, into communion of thought with those whom personally they would have shrunk from as from vipers. Souls can be paralysed by Satan's poisons, that are not finally destroyed.

One type in the chapter before us is drawn from those creatures that crawl amidst weeds, and slime, and corruption, at the bottom of the deep. Having no fins to raise themselves to the surface of the waters, and no scales to protect them from the slimy defilement in which they dwell, they form the fitting type of those whose natural dwelling-place is corruption—having no ability, nor any desire to raise themselves from the low level of darkness and pollution to which they belong. “All that have not fins and scales in the seas, and in the rivers, of all that crawl (שָגרִץ) in the waters, and of any living thing which is in the waters, they shall be an abomination unto you. They shall even be an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.” So likewise among the fowls—“All fowls that creep, going upon all four, shall be an abomination unto you. Yet these ye may eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth: . . . but all other flying creeping things which have four feet shall be an abomination unto you.” So also of creeping things not winged—“Every creeping thing that creepeth upon the earth shall be an

abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination." The meaning of these types is very obvious. Creatures like these that creep and crawl upon the earth are bound to the earth's surface. They have no "legs above their feet to leap withal." Their feet, sometimes multitudinous, qualify them well for crawling, but for nothing else. Their wings, if they have them are never used for flying: they only crawl. They seek not to rise from the earth's level, they prefer to creep in the midst of its defilement, and to breathe its most tainted air. The pure atmosphere of the heavens would be to them a strange and uncongenial sphere. Nothing is congenial to them save that wherein they creep.

In strongest contrast with these reptiles stand the birds of the air; those especially which soar highest into the heavens. The eagle rises into the heights of air, and soars where the eye of man fails to follow. The sun's meridian splendor daunts her not. She seems to rejoice in light and in brightness, —to be a tenant of the skies rather than of earth. We shrink not from creatures such as these. Instinctively we admire. Yet ought we to admire? Does not the eagle, like the cormorant and the vulture, feed on death? "Where the slain is, there is she." She derives her strength from preying on corruption. She nurtures herself on blood and on destruction. If she eyes the lamb or the dove, it

is that she might destroy. There is no sanctified strength here. Her pinion may be of mighty vigour—her eye of unquailing strength. But there is a strength that God owneth not—a vigour which confusion finally shall overwhelm.

Yet such is the greatness which, naturally, we adore. The page of human history would be dark, even in the estimate of men themselves, if it were by nothing illumined: and such is the light by which it is illumined. In the presence of this light men forget the darkness. They speak only of man's might and vigour; of deeds that have elevated humanity and dignified the name of man. They point to the mighty nations of the past, and the yet more wonderful energies of modern days; and recount the names and the exploits of those who have been as corner-stones and pillars in the fabric of the world's greatness, and ask triumphantly whether any can refuse to own the brilliancy of characters like theirs. In the light of "man's day" no doubt they have a brilliancy: but the light of "man's day" is not the same as the light of the Day of the Lord.

Seldom has the believer more need to watch than when brought, whether personally or otherwise, into contact with the sentiments of those who are called in Scripture, "the princes or leaders of this world," 1 Cor. ii. 8. All genius, all energy that is simply natural, acts necessarily against Christ, and is in subservience to the Prince of this world. How surely then must the Holy Spirit be grieved; how certainly must we ourselves become defiled, if we seek to derive solace or amusement either from the

society or writings of men who are really the servants of Satan—however much their characters may shine in the page of human history. And although there may be instances in which great and wonderful powers of intellect or of action have been exhibited, without the tarnish of any such gross and debasing abominations as nature itself loathes, yet we must not forget that there is no such thing as neutrality. All energy is potent either for good or for evil. If it gathers not to Christ, He has Himself told us, that it must scatter abroad. Besides, often, very often, they whose renown is greatest—men who in their public life have been almost worshipped—who have soared high, as with eagle strength, have, in the more private spheres of life, been the slaves of such degrading corruptions as take from them their “eagle” type, and bring them down into the class of those creeping things that crawl upon their belly on the ground, or bury themselves in the slimy corruption of the deep. How fearful then for a saint—a priest of the sanctuary of God, to have any love for, any complacency in, the society or writings of persons such as these!

Yet great as is the danger of being attracted by eagle-like greatness, there is perhaps still greater danger, especially at a moment like the present, of being drawn into fellowship with things that lack such brilliancy, but are nevertheless unclean. Many have learned to fear the glare of human greatness, knowing or suspecting that its origin is from beneath. But when this glare is absent—when the ordinary track of life is quietly and usefully trod-

den—when utility is sought, and not glory, and when the path is one of lowliness rather than of exaltation, believers are often ready to conclude that here at last they have found something in which they may safely rest. Yet it may be that even this quiet, and comparatively lowly path is trodden by a foot suited only for earth—a foot that has no capacity—no aptitude for quitting the earth's low level and standing upon "high places." Qualities and habits that best suit the earth, are not those which have honour in Heaven. "Wood" is useful: it ranks high in relation to "stubble," (1 Cor. iii. 12, 13:) but it is not "gold." It will not any more than stubble bear the trial of a day that is to be "revealed in fire." The camel is valued for its usefulness. Its strength is not like that of the lion or the bear, terrible. It has one most important characteristic of cleanness—"it chews the cud." No animals that chew the cud devour flesh. The camel refuses to feed on death or on corruption. It will only eat food that is clean; and even as to such food it is discriminative. Nor is it like the swine whose voracity snatches greedily at any thing and every thing; devouring alike things clean and unclean, but devouring so rapaciously that it knows not what it eats, and extracts scarcely any nourishment from that which it consumes. The camel eats that it may be nourished; and its well-digested food does nourish it. There is no waste of nutriment. Such are the general characteristics of animals that chew the cud. The value of quiet meditateness of character; the danger of rash or voracious haste;

the importance of being careful in the selection of moral food is well understood by those who are wise and prudent in the wisdom of this world. They have their principles of truth and their conventional principles of good, leading to prosperity and advancement here. But such principles are not the same as lead to greatness in the kingdom of God.

The camel lacks the other distinctive mark of cleanness. It has not the cloven, that is, the once divided hoof. Its foot was well suited to the plain. It could track its weary and burdened way along the desert. Its tread is well adapted to the level of earth; but it cannot, like that of the roe or the hart, climb the mountains' height, and walk firm on its broken and craggy summit. The mountain-height is often used in the Scripture as the emblem of heavenly separation. Thus we read in the Canticles of the mountains of Bether. Bether means separation. That Holy One who has left the dark scenes of earth, is described as being there. It is He whom the Church addresses when she says, "Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether." And again; "Behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart." We also find the servant of God saying, "The Lord God is my strength, and he will make my feet like hind's feet; and he will make me to walk upon my high places." None but the once divided foot was suited for these high eminences. The animal whose foot was adapted only to the

plain or to the valley, holds the same relation to these heavenly heights, as the finless animal that creeps at the bottom of the ocean, holds to the waters that are above. Being finless it has no power to swim—no buoyancy to rise.

In an age of utility like the present, when the brilliancy of former ages is admired rather than imitated; when men desire that which ministers to their necessities and to their comfort, rather than things that gather round them the emptiness of renown, it cannot be wondered at that such qualities as are indicated by the camel, should be greatly prized. Indeed, if the earth were not a fallen earth, if human life was not morally ruined, what qualities could be more valuable. Industry, assiduity, laboriousness, patience—in fact, every virtue that mere human philanthropy and wisdom are wont to inscribe in their roll of excellence, may be found in combination with such a character. The sagacious statesman, the wise legislator, the upright magistrate, the honourable merchant, may all be classed under this symbol—that is, if they develop no qualities which prove that they belong also to another and higher sphere. If human society as it now is were alone to be regarded, if it could be looked on as containing within itself, heavenly elements that only need development in order to be expanded into perfectness, we might be satisfied with the path which the toiling camel treads: but if there be another kingdom, “a new creation,” whose principles are not the principles of earth, we can easily understand that no reflectiveness of character, no

caution, no ability to extract all that ought to be extracted from the circumstances around, can be of any value in the estimate of God, unless accompanied by power to rise into another sphere, and "to walk upon the high places."

On the other hand, a foot might be found like the foot of the roebuck or the hart, apparently, therefore, indicating that its possessor would seek with them "high places"; and yet it might be the foot of the wild-boar or the swine—"dividing the hoof, but chewing not the cud." The thickets of the forest, or the mire of the stagnant pool, and not the mountain's height, are the places to which the instincts of the boar and of the swine lead them. They find little food suited to their unclean appetites upon the mountain's brow; and consequently they are slow to scale it. There have indeed been occasions on which the pride of philosophy and also of pharisaic ritualism has pretended to abstract itself from the world of sense, and to stand in high moral elevation. But the eye of the priest instructed in the wisdom of the sanctuary has not been deceived. It has detected the characteristics of uncleanness. It has discerned that with all their pretensions, they mind only earthly things. They have here their continuing city. They despise the City that is to come. Indeed, how frequently have the annals of professing Christianity furnished us with examples of men who, pretending, sometimes to personal, sometimes to official sanctity, have been fierce as the wild-boar against the saints of God, and privately been the servants of abomination.

Without then pursuing the types of this chapter with too great minuteness, we may safely say that to have a strength nourished, not by corruption but by food that is clean; and to have such strength accompanied by a power and a desire to walk on the "high places," are qualities which when found in combination in human character, afford a sure evidence that they who have such qualities are born of God. Nor shall we find it difficult, if we keep the general bearing of this chapter before our minds, to find, from time to time, many an occasion for proving the value of its types. That the world, in their sphere are quick to recognize similitudes such as these, is proved by the whole course of their history. The records of ancient and of modern art—the ruins of ancient and the adornments of modern cities—the crests and decorations of heraldry—the oft-recurring emblem of the eagle and the vulture, the lion and the bear, the dragon and the owl, and varied forms of doleful creatures—all bear witness that men have discerned in these various developments of life, qualities which they have admired, and which their ambitious hearts have coveted. Man is accustomed to regard all power as precious, whether derived from might, or from wisdom, or from cunning. He admires power because it is power, however terrible—however satanic the form of its development. And although in the present industrial and utilitarian age, the fiercer forms of the past may for a time give place to more quiet emblems,—though the lion may be supplanted by the camel, and the war-horse be succeeded by some

symbol of industry or toil, yet we shall still find that men's chosen emblems indicate their tendencies to be towards those very things which the priest of the sanctuary is commanded to eschew. And if men are accustomed to recognize the force of such similitudes and to find in them a stimulus to evil, should it be difficult for believers to recognise them, and to find in them a guide and an encouragement to put a difference between the clean and the unclean?

Very early in the history of Christianity (indeed immediately after the Apostles died), they who professed the name of Christ began habitually to disobey the typical instructions of this chapter. Called to sentiments, and joys, and expectations, as different from those of earth as the Second Man, the Lord from Heaven, is different from the first Adam in his ruin, they nevertheless, fell back under the influence of the philosophy and manners of the world. The philosophy and poetry of Paganism was exalted almost into parity with the writings of the Prophets and Apostles; and the Scriptures were expounded according to the received opinion or traditions of philosophic schools. Nothing perhaps more clearly evidences the lapse of a Christian than when principles potent in guiding the world are accepted by him as his guide in the professed service of Christ. Precepts that teach us to lose our life in this world that we might keep it unto life eternal cannot be harmonized with those that teach us how best to gain or to preserve or to augment prosperity in earthly things.

The educational training, therefore, of the world,

cannot but be opposed to "the nurture and admonition of the Lord." Nor can the same strains that tranquilise, or else stimulate, the energies of the world, be grateful to the ear of a servant of Christ. How can the poetry of unregenerate man be other than hateful to a soul that habitually views the scene around him in the light of revealed Truth? There was one who said, "Horror hath taken hold upon me because of the wicked who forsake thy law." Shall the wicked then sing pleasant songs, and we be captivated by the melody? Intellectual ability in man to please his fellow-man has ever been one of the most potent of Satan's instruments to destroy. Nor can the words of the Prophets and Apostles please that heart that has learned to find its solace amongst those who extol and magnify the very things against which Christ and His servants testify, and over which they weep. Christian character is ruined when once spell-bound by unregenerate influence. It becomes itself defiled and bears defilingly on others. The evil influence is diffused with results which will never be fully known till the final day comes.

But there is yet another kind of uncleanness against which believers have to guard. The instruments of their service may be infected with some taint, even if they themselves should be clean. When the Apostle Paul visited the refined but dissolute Corinth, there was little danger of his being personally acted on by the attractiveness of any of the persons or writings that were influential there. That attractiveness he had come to war against and to destroy

by the power of the truth which he ministered. But in presenting the Truth to others, instrumental means must be employed. If he had used enticing words of human wisdom—if he had sought to commend himself and his message by intellectual display, or by anything designed to attract the admiration of the natural heart—if he had used methods which worldliness had tainted by its defiling touch, he would have been as a priest who attempted to bear clean food in unclean vessels. But grace preserved him in faithfulness. He desired to be attractive to none except in connexion with the Truth and with God. He did indeed seek to please others, but then it was for their profit that they might be saved. If he had sought to please them on any other principle, he could not have been the servant of Christ. "If I yet pleased men, I should not be the servant of Christ." He earnestly desired to commend both himself and his message, but it was "to men's consciences in the fear of God." He sought to gratify neither their tastes nor their intellect. The use of words of human wisdom he shunned. He assumed not the garb of philosophy nor any form of worldly greatness; he desired rather the form of Nazareth. But when himself and the other apostles were removed, the scene changed. They who pretended to be their successors eagerly availed themselves of the instruments which the world uses for attaining moral influence. The institutions which "philosophy," falsely so called, had established for the propagation of its falsehoods, were imitated. The philosophic garb was assumed; the language of

philosophy adopted; the aid of its teachers sought after in order that they might, by high sounding words, assist in propagating truths which they professed, but knew not. The courts of Cæsar were entered: Christianity, so called, enthroned itself; and was crowned. The glory of unregenerate nations was added unto it. The ear was addressed by melody, and the eye by beauty. *Æsthetic* religion—a high sounding name well adapted to cloke its meaning, for it means a religion addressed to the senses, the sin-enslaved senses of unregenerate man—*æsthetic* religion flourished. Typical rites and typical garments of mystic meaning abounded, defended on the ground that God by types taught Israel of old; for men willingly forget, when it suits them, the difference between the unauthorized appointments of man, and the appointments of the holy and all-wise God. How vast the difference! Types appointed by God teach Truth; but man's self-devised ceremonies (I know not of one exception) teach only falsehood—for the most part soul-destroying falsehood. Nevertheless, Ritualism has reigned. With what results the present condition of Christendom declares.

Any one who considers Christendom, may see the consequences of unclean things having been fed on, and unclean instruments having been used. It is as if the priests of old had gone to "the ranges," in which unclean vessels and skins and such like instruments were stored, and, reckless of their being tainted—indifferent as to their having borne within them "swine's flesh, and broth of abominable

things," had used them and called them clean. How needful then to be watchful as to the means we use for diffusing and preserving the holy truths of Christ! How have His servants to desire that there may be harmony between the substance, and the accompaniments of their ministration. Nor are these questions which affect only the corporate and public services of the saints of God. They bear equally on their private individual service. No instrument that the world places on its "ranges," is fit for the use of the family of faith. It is unclean. Those which have received the taint superficially only, must be thoroughly purified by washing; but others, which from their nature have drunk in the corruption and become impregnated therewith, must be utterly destroyed.

There were two things (and two only) which, when touched by anything tainted, were exempted from the general law of uncleanness. The first was a fountain, or any place in which much water was collected: the second, sowing seed which as yet had not been sown nor steeped in water. The first of these types can scarcely fail to remind us of the words of the Lord Jesus. "He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water." And again; "The water that I shall give him shall be in him a well of water springing up into everlasting life." Such is the power which, through the Holy Spirit, is connected with "the new man" that is created in us. Whatever the believer meets in this power, defiles him not; for he meets it in a power that is essen-

tially antagonistic to, and repellent of corruption. St. Paul, as he mingled with those to whom he preached, was met by defilement on every side. He did not handle it; in other words, he brought himself into no voluntary contact with it, either from carelessness or because he loved it. It crossed his path, however; and that continually, as he was engaged in his Master's service. But the purpose of his soul was like a stream that flowed against it: like a rising fountain that threw up fresh springing waters, intolerant of defilement. When we can truly say that the associations we form are not to please ourselves, but that they have been formed with a view to our Master's service; when the books we read are read, not for self-gratification, but in order that we may serve the Truth, we may expect to find that the evil with which we meet, fastens not upon our souls. But if the Holy Spirit in us be grieved, if His energies be repressed, and the energies of sin stimulated, the result will be far otherwise. There is an accretive power in evil towards evil. Its energies are not like the fountain of springing waters repellent of corruption. It resembles rather a stream of bitumen flowing on its defiling course, until, clogged by adhering atoms, it remains a conglomerated mass of corruption. Evil is never repellent of evil. How needful, therefore, to watch the habits and tendencies of the heart, whence proceed the issues of life.

Seed also designed for sowing was regarded as untainted, unless touched by some pollution after having germinated. If designed for being eaten, it

would be defiled if touched by anything unclean, but not if intended to be sown ; for when sown or steeped in water, it first dies, and then is quickened with new life, and germinates as belonging to a new order of things. "That which thou sowest is not quickened except it die." Every thing that is dedicated to God and designed for the harvest of life, is thus regarded as belonging to a new sphere. When the Pentecostal Church (including within itself, no doubt, many a Zacchæus) devoted their wealth to the Lord, it was, through the grace of Christ, accepted. No taint was regarded as attaching to it, though it was in itself "the mammon of unrighteousness." Oblivion was cast over the past. But if after it had thus been devoted and had become like seed steeped in water, which consequently had germinated or was about to germinate,—if, after this, taint fell on it, it was unclean. Whilst the Apostles lived, the saints of God, for the most part, used their wealth wisely and with discretion—careful as to the sources from which it was derived ; careful also as to the ends for which it was employed. They sowed with liberal hand. The pestilential breath of worldliness was not permitted to reach that which they had sown : it sprang up in fruitfulness. But the scene soon changed. Weary of their place "without the gate"—desiring the rest and the dignity of man's city, they suffered themselves to be seduced from the narrow path of Nazareth, and sought honour where their Lord was contented with reproach. Professedly, their wealth was still used for Christ ; but it was given to elevate themselves by

elevating their system; for Christianity was degraded into a system moulded according to the thoughts of man. Palaces were built for their ministers; temples for their worship. Their ceremonies were gorgeous and costly; and all was said to be the result of wealth devoted to the Lord! Pretended pilgrims and so-called soldiers of the Cross, lie entombed in honoured sepulchres within that wondrous temple in which Rome has concentrated her idolatry—the result of wealth devoted to the Lord! Within a similar temple reared in our own Protestant land, sleep in like honour the warrior of this world, statesmen, orators, poets, men who knew not God, who served Satan and not Christ; but yet they are honoured in the name of Christ—another result of wealth devoted to the Lord! Such is the grievous spectacle presented by deceived Christendom as a whole. Nor is it easy for individual Christians—real Christians, to guard against such taints—taints which affect that which they have sown. To give, and to give liberally, and to give in the name of Christ, is not enough. There must be wisdom and watchfulness as to our motives, and as to our objects, and as to the instrumental agency employed. Else the sown seed will be tainted as it germinates. I have spoken only of giving, but the same principles are true as regards the use of all our talents.

The continued maintenance of holy priestly discrimination requires such an abiding in the *grace* made known in the sanctuary, and such faithfulness in the application of the principles there learned, that we cannot wonder that in such a dispensation

as the present, the Church should have early failed in exercising it. The Apostle complains of the Hebrews that they were inexperienced in the word of righteousness, like children who had their senses unexercised in discerning between good and evil. And yet such discernment was peculiarly needed, for symptoms were beginning to appear of that false profession which causes the majority of those who nominally seek the heavenly Canaan to fall in the wilderness. There were symptoms also of that more terrible Apostasy, not yet consummated, when men will scornfully reject all that they have heard and "tasted" of Christian truth, and revive in their characters and ways the blasphemy and virulence of those who crucified Jesus and put Him to an open shame. In the midst of circumstances like these it becomes the priests of the sanctuary to be more than ever cautious—more than ever discriminating. And yet at such periods vigilance and discrimination are chiefly wont to fail. Happy indeed is it that the priestly calling of the saints of God is not made dependent on the manner in which they exercise their priestly functions. Well is it for such as we that He who has abounded towards us in all "wisdom and prudence" has made the preservation of our high calling in the heavens to depend not upon our faithfulness, but on the faithfulness of Him who beareth the iniquity of our most holy things, and is consecrated for us the great and everlasting Priest over the House of God.

Nothing perhaps is more helpful in promoting the habit of guarding vigilantly and cheerfully against

such defilements than the being earnestly occupied in the interests of the Truth. The revealed truths of God are sacred and precious deposits that have to be borne like the vessels of the Tabernacle of old through a wilderness in which dangers abound. St. Paul well knew the need of guarding the Truth, its instruments, and its servants, from the defiling influences around. Whilst earnest in bringing souls to a knowledge of the Gospel of grace, he was not less earnest in guarding those who had been brought. He desired that they should be girded about with Truth. He feared lest any having gathered to Jesus as the one only foundation, should afterward sanction principles which instead of being like "gold and silver," precious and able to abide the trial of the day of fire, should be like "wood, or grass, or stubble," which, whatever they may be in the estimate of man, will be found worthless in the day of God. His very anxiety respecting the progress of the Truth and the welfare of its servants, caused him to be ceaselessly vigilant against everything that might impede it, or weaken them. Many a question about which we might otherwise long hesitate, is decided in a moment when we ask ourselves how the interests of God's Truth and people are affected thereby. The soldier when preparing himself for war avoids many things and practises many things which he thinks not of, whilst resting in the security of peace. We are willing to arouse ourselves to effort, and to endure painful sacrifices when we have an object before us that we deem worthy. Labour is pleasant then; and even pain may be welcomed.

“This present evil age” are the words by which Scripture designates the period in which we live. It has its systems of greatness, both secular and religious; and there are those who have been and are honoured as pillars in those systems. Shall we render to them allegiance? Shall we serve them? Things unclean in the estimate of God are not only used, but honoured there. We shall there learn to delight in the eagle or the leopard, the camel or the swine. But he who cherishes the eagle cannot foster the lamb or the dove. He who would be the companion of the camel cannot scale with the roebuck or the hart the mountain’s height. He must be a stranger to the mountains of separation. He cannot know the “mountains of myrrh” nor the “hills of frankincense.”

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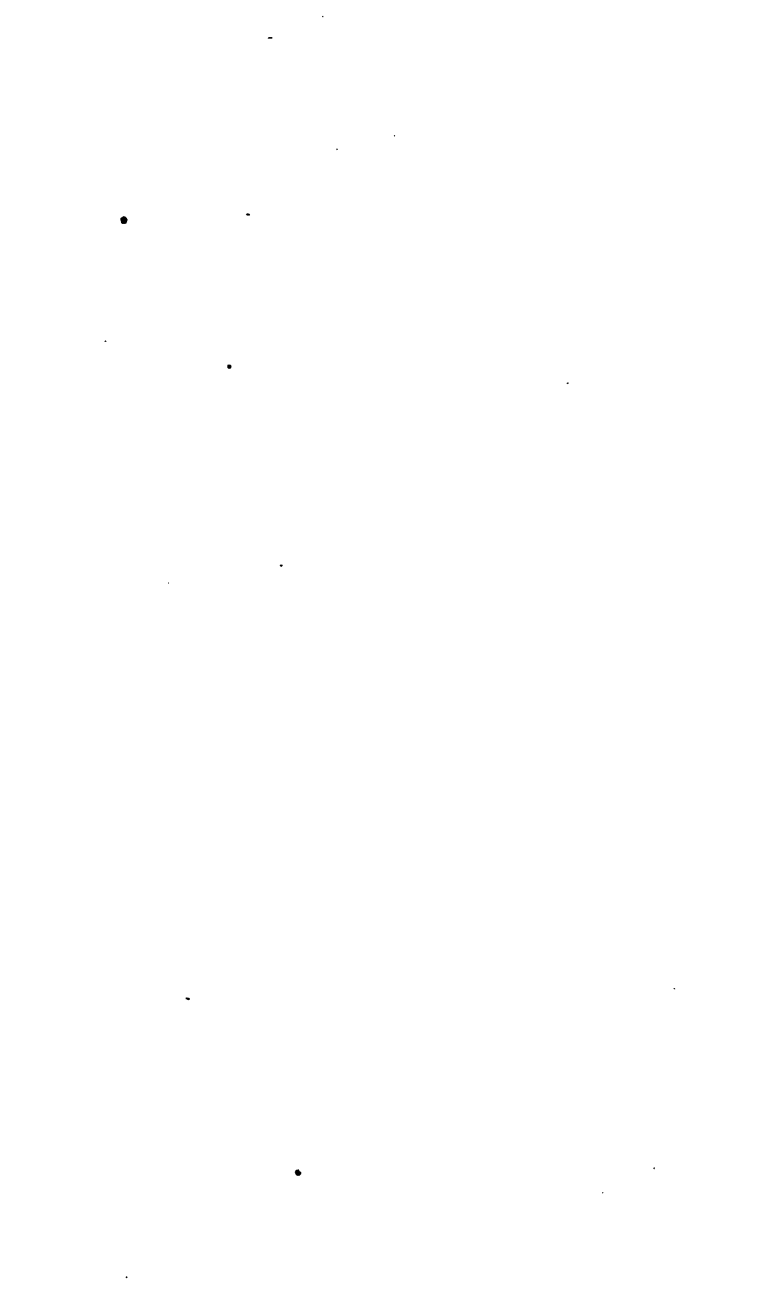
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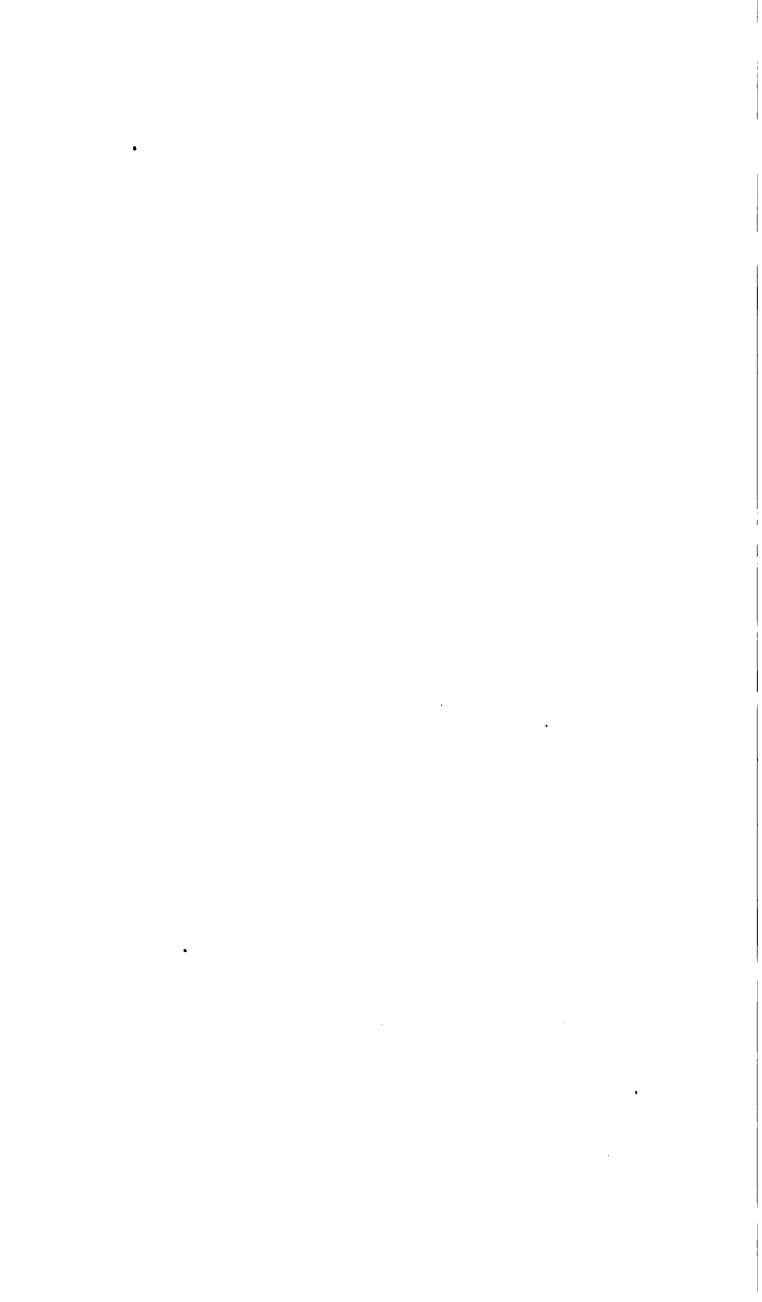
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The Leprosy.

IN the chapter which we have just considered, we have seen the priests of the sanctuary standing in the midst of a mingled scene of good and evil; and there commanded to put a difference between the holy and unholy; the clean and the unclean. But the evil that they were thus required to judge, was external to themselves. It was near them indeed; it beset both them and the instruments of their service on every side: but it was not *IN* them. Watchfulness, therefore, against external sources of defilement might effectually guard against it. That which threatened them with taint was not inherent in themselves.

But in the chapter before us we have a far different picture. Here we find the condition of one whose plague is *in* and *from* himself. The leper, even if every thing were pure and untainted around him—even if he could be set in the midst of Eden in its unfallen perfectness, would be, in himself, corruption. Wherever he moved he would bear corruption with him: it lived like a well-spring within him: contamination flowed from him: he

was defiled and defiling. Unfit for the congregation of Israel, he was to be excluded from their camp and to dwell in the wilderness alone. "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be." Lev. xiii. 46.

Here then was a question far more sorrowful than any that was connected with the defiling agencies around them. This worst of all defilements, so terrible in its result, (for, unless unexpected healing came, its sure result was death and that in solitude and loathsomeness)—this dreadful plague of leprosy might at any moment be found attaching to themselves. The seed of it might be in them and they know it not, until some outward manifestation, slight at first and needing a well-instructed eye to discern it, gave the terrible evidence that the plague was in them. Afterward it was but a question of development: if the plague remained unchecked the end was known to be sure.

One trifling spot, if it were a spot of genuine leprosy, was sufficient to prove the presence of the plague. We can easily understand, therefore, the solemn responsibility that rested on the priests to discover and pronounce on the presence of the leprous spot. What if they should be negligent, and the leprosy should spread undiscovered? All Israel might be infected with the plague. Or what

if their eye should be unskilful and their judgment wrong? What if that which was merely a boil should be declared to be leprous, and if that which was really leprosy should be treated as a boil? The welfare of all around them depended on the rightness of their decision. We can easily conceive the thankfulness and joy of those declared to be clean: the fixed and settled woe of those pronounced to be defiled.

“In me, that is in my flesh, dwelleth no good thing.” “The mind of the flesh (*φρονημα σαρκος*) is enmity against God.” Such is the solemn declaration of Scripture; and none who have in any measure appreciated its truth, will hesitate to recognise in the leprosy a fitting type of what they and all men, naturally, are. There may indeed, in some cases, be comparatively slight manifestations of the virulence of this moral plague. We may not present to the eye of our fellow-man a perfect resemblance to that awful picture of man’s moral condition which is drawn in the third of Romans—the throat an open sepulchre; the lips concealing asp’s poison; the feet swift to shed blood. These are features of character which man, by many a circumstance, may be restrained from exhibiting fully to the eye of man: but God knoweth the heart, and such is His judgment of the character of men. When the day of man ends, and men are left in the naked reality of their condition, the plague of leprosy, even in all the fulness of its development, would be but a feeble type of what man morally will be seen to be.

Nothing except hopeless leprosy would have been found in this earth, except the Son of God had come to deliver. In Him there is healing—even life, righteousness, and redemption. There are some who despise not God's message respecting Him—some who say, "Lord, to whom else should we go; thou hast the words of eternal life." Around Him the family of faith are gathered—the spiritual circumcision—the Israel of God. Israel of old were a separated, and typically a clean people. They stood contrasted with the Egyptians and all other peoples who were left in their natural distance from God. "If* thou wilt diligently hearken to the voice of the Lord thy God, . . . I will put none of the diseases upon thee, which I have brought on the Egyptians: for I am the Lord that healeth thee." Thus they became a type of that which believers, corporately and individually, should seek to be, free, not indeed from the indwelling presence, but from the *manifestations* of leprosy in every form.

* Israel under the first covenant took the responsibility of that "*if*" upon themselves and it ruined them. They said that they were willing that all their blessings should be made dependent on the perfectness of their obedience to the Lord; that they were quite competent to render the necessary obedience; they covenanted to render it; rendered it not, and inherited curse instead of blessing. Under the new Covenant, on the contrary, the blessings are made to rest on the perfectness of the great Surety of His people. So their sins are forgiven; and a power brought to bear on them which prevents their breaking the link that binds them unto God. It is a covenant of grace and of power.

Through the tender mercy and grace of God, we are able to say that no true believer can *manifest* the hopeless form of leprosy. Not only is the corruption that lies hid within him not imputed to him for Christ's sake; not only is the guilt of the manifestations of this corruption, whenever they occur, forgiven; but we can also add, that such manifestations as do happen, have not the form of that leprosy which reigns in the world. Leprosy, *in the fulness* of its virulence, is not allowed to manifest itself in the believer. There may be the boil—there may be the *apparently* fatal spot. The suspicion of the priestly eye may be aroused; the suspected person may need to be watched, and for a season separated: but symptoms of returning health will appear, and healing will eventually come. For, in the believer, there is a new principle of life, called in Scripture, “the law of the Spirit of life in Christ Jesus,” which counterworks the power of moral disease: and if it does not prevent, yet effectually modifies the character of its manifestation. There appeared suddenly on Peter a terrible plague spot, which, for a while, seemed full of the virulence of leprosy, when he denied his Master with cursing and with oaths. Yet how soon the symptoms of returning health manifested themselves. How soon it became apparent that the plague, terrible though it was, was not deeper than the skin. How different from the leprosy of Judas! There the plague was inherent in all its energy. It had long been there. It was an “old leprosy in the flesh,” far deeper than the skin. When it manifested itself there was “quick

raw flesh in the rising"; that is, the disease in coming to the surface had not expended itself but all its living energy remained fed from within. There was no counteracting power of life in him: he was a leper for ever. Among the Corinthians there was one case of apparently deadly leprosy. The sin committed was one unheard of even among the Gentiles. The priestly eye of the Apostle saw the danger. He saw that the whole Corinthian Church was becoming defiled by tolerance of the evil. He commanded therefore that the leprous person should be instantly separated. It was done. The case was watched: symptoms of returning health appeared: he who had thus transgressed had, notwithstanding, spiritual life in him. He was a true believer—one born of God: and the result was soon seen in a contrition so deep that there was even a danger of his being "swallowed up with overmuch sorrow." The virulence of the plague had spent itself: a power of healing had supervened; and all the results of the disease that remained were only such as showed that its living energy was gone: in a word, that it was dead. It was far otherwise in Simon Magus. We see in him no evidence except of leprosy confirmed unto the end.

In none, therefore, who are born of God, and have consequently in them "the new man created according to God in righteousness and true holiness," can leprosy in its hopeless form be manifested. This is what the Apostle means when he says, "He that is born of God sinneth not." He does not mean that any believer is sinless either outwardly or

inwardly. On the contrary he says, "If any sin we have an Advocate with the Father, Jesus Christ the righteous": and St. James says, "In many things we all offend." The meaning of the Apostle is, that the believer cannot sin as the unregenerate sin, that is, habitually, and with every power that is in them consenting and co-operating. Conscience indeed in the unregenerate, if not altogether hardened, may, in answer to some of the external appeals of the Truth, utter its warning voice; but conscience is merely like a hand that points out the way: it is not an instrumental power of action. The inscribed tablet or the directing finger may point towards the right way and warn against the wrong; but direction is not power of action. All the moral powers of the unregenerate, being under the exclusive influence of the one law that is in them, that is, "the law of sin,"—their heart being thoroughly and habitually alienated from God, there hence attaches to their transgressions a virulence and inveteracy of evil that is not found even in the worst transgressions of a believer. There is in the believer a new law—the law of the Spirit of life in Christ Jesus, which tends towards God, just as the law of sin that is in his members ever gravitates towards evil. There ever abides in the believer, through the Holy Spirit, a well-spring of life. There are seasons indeed when that Spirit may be resisted or grieved; and when consequently the power whereby we might overcome evil may be hindered in its operation. A believer may sin; but it never happens that a believer sins with all his powers; for he has *new*

powers and new affections that cannot be perverted to evil. It never happens that he walks habitually in the paths in which the world walks : his habitual walk is contrasted therewith. It never happens that sin, if it be fallen into by him, is followed by the same moral developments as in the case of the habitual and unrepentant sinner. Returning symptoms of spiritual health are, sooner or later, discoverable by the discerning eye. We may see the needle when shaken, turn for a moment far away from the north ; yet we know as soon as the disturbing influence is gone, it will surely revert to the point of its attraction : and therefore we are accustomed to say, and to say with truth, that it points *always* to the north. So is it with the regenerate heart. God is the object towards which it tends. Its attraction is there through the power of that Holy Spirit which dwells in it for ever. Therefore, though disturbing influences may intervene ; though sin may for a season seem to resume her ancient sway, yet it is not really so. The full plague-spot of leprosy, the sore in which no sign of returning health can be found, where there is nothing but the living energy that worketh death—such a plague-spot is never found in a believer. A plague-spot and an evil plague-spot may be on him ; but soon, symptoms of life and healthfulness will appear. Where it is otherwise—where the true death-spot is found, there, faith is not. He who, in this sense, sinneth ; hath not seen Christ, neither known Him.

But although, through God's grace, we may be for ever protected from the *fatal* form of leprosy, we must not on that account be heedless. There are many ways in which the believer is concerned with leprosy in all its forms, even in its most virulent. Thus the Philippians were commanded to beware of "dogs." Those "dogs" were at that time, no doubt, external to the Church; nevertheless, the Church was in danger of being brought into dangerous proximity to their abominations. The Church is distinctively called to the knowledge and exercise of grace; but it is not easy to maintain in the soul a proper estimate of grace, and at the same time to have a just appreciation of the sin towards which that grace is directed. And if sin and its coming judgment be feebly estimated, the soul, whatever it may know of grace, will become enfeebled; and be tolerant of, if not complacent in, iniquity. In this case it will be in danger even from "dogs"; for evil when palliated is soon, measurably at least, imitated. Nor must we forget, that vice even in its worst forms, may have great power to win by its attractiveness and fascinations. How many a poet, how many a painter, how many intellectually great, have been servants of iniquity unto iniquity, and have devoted their powers, aided doubtless and stimulated by Satan, to throwing a halo around licentiousness, and have laboured to make vice attractive. Such are "dogs" in God's sight: though not in the estimate of men. Again, the true virulent form of leprosy, though it cannot reach those

who are really Christ's, may yet be found abundantly among those who *profess* His name, and in that sense, may be brought within the precincts of the Church. Even before the Apostles died we read of "evil men who had crept in unawares, turning the grace of God into lasciviousness, spots in their feasts of love, feeding themselves without fear." Whilst the Apostles lived, these moral lepers were treated as lepers. They were withdrawn from; and when their leprosy was sufficiently proved they were altogether excluded from the communion of God's people. But soon the Church began to favour and to cherish them. Ritualism found a means of sanctifying leprosy without healing it; and hence the annals of Christendom down to the present hour abound with instances in which men, who have the death-spot of leprosy plainly in them, have nevertheless been honoured and obeyed as if servants and ministers of Christ. Moral leprosy is loved whenever it is thus sanctified. Christendom for the most part loves it, and will love it unto the end. "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?"

But again, although the guilt of the sin that dwells in the believer is not imputed to him for Christ's sake, and although it shall never so reign over him as to make him what once he was, its habitual slave; yet it may so work in him as to produce many evil and bitter fruits. The knowledge that sin might thus work among the true

saints of God was a source of abiding solicitude to the Apostle Paul. He had the heart of a true shepherd. His anxiety respecting one of the Churches over which he watched was so great, that he quitted a place where an effectual door for preaching the gospel had been opened, not having, he said, any rest in his spirit until he had received tidings of the returning healthfulness of that leprosy-stricken Church. This great anxiety respecting the spiritual health of the saints was partly caused by the love which he individually bore them; partly, by his sense of the fatal hindrance that would be thrown in the way of the Truth's progress, if the Churches already gathered should cease to be living epistles of Christ. Yet he was too well acquainted with the character of the human heart and with the devices of Satan, not to expect many an outbreak of evil. He encountered it at Corinth and in Galatia, and afterwards had to say, "All they in Asia are turned away from me." The Corinthians were his own children in the faith. Yet they had been not only drawn into the tolerance of one case of almost unparalleled evil, but many of them had themselves fallen into great flagitiousness (2 Cor. xii. 20). The spirit of rivalry and contention was rife among them; and many of them had begun to question one of the most fundamental doctrines of the faith. Yet instead of being humbled—instead of being ashamed at the contrast which they thus presented to the ways and testimonies of the Apostle, they lent a willing ear to those who slandered him; and began

to slander him themselves. Though he had power in the gospel to demand of them a full supply of his need, yet he had refrained from using that power. They had had the wondrous privilege of aiding an Apostle of God, yet they had not aided him. He upbraided them not; he demanded nothing from them; he sought not theirs but them; and they knew it. Yet they maligned him. They affirmed that he had made a gain of them, if not openly, yet covertly, through Titus. They said that "being crafty he had caught them with guile"; and by means of Titus had extracted from them what he was afraid or ashamed to draw from them himself. Such was the slanderous lie of the Corinthians. Such the temper which hearts morally diseased, display towards rectitude, and kindness, and holiness, when conscious of being by such rectitude condemned. Thus was it with Israel in the wilderness. They first made their hearts miserable by their own evil, and then sought to relieve themselves of their misery by fretting and murmuring against Moses, their guide and their friend. Nor was it only at Corinth that the Apostle had to meet sorrows such as these. The Churches of Galatia had been seduced into unfaithful compromise, and had virtually surrendered the gospel of the grace of God. If the Churches of Corinth and of Galatia had been what the whole almost of Christendom now is, viz., the world pretending in the power of ritual ordinances to be sanctified in the name of Christ, the Apostle would have had no hope res-

pecting them. . He would have said, it is incurable leprosy. But he knew that these Churches had been gathered in the power of living faith. Seducers might have crept in, but they were the few among the many; and he only waited for their evil to be sufficiently manifested in order that they might be adjudged unclean lepers, and be put away. The holy discipline of the Churches was still maintained: their executive agency could not droop whilst the Apostle lived to uphold and to direct it. Knowing, therefore, that he had to deal, not with the world but with those in whom spiritual life really was, he laboured to awaken and stimulate its energy; and he succeeded. The power of the disease was combated; and the many spots so full of leprosy, soon manifested symptoms of healing and of cure. His priestly eye knew well the tokens of returning health. He recognised them with thankfulness and with joy. (See 2 Cor. vii. 9, 10, 11.)*

* It is quite evident, if the epistle to the Galatians be examined, that the Apostle regarded them, not as mere false professors, but as true believers who had been seduced and "bewitched." Thus he says, "I have confidence in you, through the Lord, that ye will be none otherwise minded," (v. 10.) He does not say, as our version implies, "I stand in doubt of you"; but, I am, in your case, perplexed—*αποροῦμαι ἐν ὑμῖν*—that is, when I place myself in your midst and consider your condition, I am perplexed in determining how best to meet your case. In another verse he calls them, "my little children"; and says that he again travails in birth for them, not until Christ should be in

It is true indeed that the Apostles are now no more. The Church is no longer "the pillar and ground of the Truth." Christendom is virtually the world, and even the true children of faith are so scattered and divided that even amongst them the power of godly discipline is hindered if not nullified. Yet still there is the light of God's Truth, the mirror of his holy word, where we may behold and judge ourselves. Self-judgment is the more necessary when the help of the Church's oversight is withdrawn. We have to watch not only against manifestations of leprosy but even against spots and boils. He who is not in danger of keeping back the hire of his labourers who have reaped down his fields, may yet over-tax their energies or insufficiently reward their toil. The conventional rules of society are not always such as the Christian esteems "just and equal." A servant whose integrity may shrink from defrauding his master, may yet grievously fail in regarding his master's interests as his own, and in showing the full activities of watchful and ready zeal. He who gives liberally may not always give kindly; and he whose general habit is one of steady kindness, may yet suffer inequalities of temper to produce ripples that disturb

them, or they in Him (they already were in Christ) but until Christ should be *formed* (μορφωθῇ) in them; that is until the form and fashion of Christ should be again expressed in their testimonies and ways, so as for every eye to see it. Μορφή is a word that always implies manifestation.

the placidity of the flow of love. We may be kind to those who are kind to us, and unkind to the unthankful and to the evil. There are many ways in which we have to fear the "burning" inflammation or "the boil," even when all semblance of leprosy is far away. Besides, "a plague of leprosy might break out of a boil." (See verse 20.) The want of unity between Euodias and Syntyche which caused the Apostle to beseech them to be of the same mind in the Lord, might be in itself trifling; but what if want of unity should lead to variance, and variance to wrath, and wrath to hatred. There would then be leprosy broken out of the boil.

Leprosy in some of its worst developments was often found in the head: sometimes in the hair of the head; sometimes in the head that was bald. "The hair" is frequently used in Scripture as the symbol of natural comeliness and strength. It was the adornment of Absalom. But what if disease and loathsomeness be found to fix its seat in that which chiefly constitutes our comeliness? What if our beauty be turned into corruption? Yet so is it with man. Let all his powers be developed in all their strength and in all their comeliness; let every adornment that can give beauty to his natural character be developed to the full, yet the eye of the priest will be able to discern in it the sure tokens of leprosy. He will have to say, "that which is highly esteemed among men is abomination in the sight of God." Or it may be that weakness, or sorrow, or age has stripped the head of its comeliness

so that it is bald; and yet on the bald head the leprous spot appears. "Utter" uncleanness was indicated then. For when the winter of life is come; when disaster or sorrow have shorn away the things which were once our joy and on which we depended for beauty; when, consequently, many an adventitious circumstance that might be supposed to excite or nurture moral disease has ceased to operate; if still leprosy be found, it is a proof that the plague must be deep seated in the blood—that its virulence is indeed within. The hair whilst it continued on the head, might be supposed to nourish the plague. It might be hoped that if it were shorn off the plague might depart. But that hope would be over if the hair were already gone, and yet the plague remained. No one then could doubt that it was emphatically IN the head. Whether then man be surrounded by his comeliness or stripped of it and left in his nakedness, he is still naturally the home of leprosy; and if there were not deliverance and life in Jesus, must remain in the loathsomeness of leprosy for ever.

Nor was it only in the person that leprosy could appear. It might be found also in "garments." Garments are frequently used in Scripture to typify the relations which we bear towards others. The relations in which we stand towards others are infinitely various: for how wide is the social sphere; and every day it is being widened more and more. As the energies of human life develop themselves more fully and enlarge the sphere of their operation, so

employments multiply. Every one occupies some "place" in society: every one has some duties. He either governs or is governed: teaches or is taught: leads or is led: serves or is served. If the place occupied be honourable, the type would be honourable garments: if lowly, the garments would be lowly too. The duties involved by the occupancy of these various positions may be innocent; and in that case the garment would be considered clean. But it *may be* otherwise. The compromise of some principle of Truth; the abandonment of something that we dare not, in faithfulness to God, betray, may be demanded. A servant, for example, who in his own individual character adorns the doctrine of God his Saviour, may find himself under a master whose will, if executed, would involve disobedience to God—desertion perhaps of His people or of His Truth. To continue in such circumstances would be sin. It would be (to use the typical language of this chapter) the being clothed in a leprous garment. If the plague can be expelled, either by washing the garment or by abstracting part of it, it may be done. The servant may remonstrate with his master; he may solicit an alteration of arrangements; he may strive in every way to rectify his position: but if after every effort, rectification be not attained, the position must be occupied no longer. The master whose commands require disobedience to Christ must be renounced. The relation in which we stand to him must cease. To use the typical language of this chapter, "fretting lep-

rosy" would be found inherent in the garment, and it must be utterly destroyed. *

Nor let it be supposed that they only are servants who wear avowedly the garb of servitude. Who can plunge into the busy activities of life, without becoming, virtually, the servant of others? Society has its laws; and to those laws obedience must be rendered by all who would win the prizes that society bestows. He who runs in a race must comply with the rules of the race, otherwise he cannot be crowned; and the rules of the world's race are by the world appointed. They who occupy the very highest dignities to which men are elevated, often find themselves more than any others, subjected to the control of others' wills. They may hold perhaps sovereign power, but they may not be allowed to exercise it except in strict subservience to laws prescribed by others. Is not this true "servantship"? Nor can the will of society, to which so many myriads voluntarily enslave themselves, be identical with the will of God; for the world is still under the unregenerate hand of man, and he fashions it according to his own pride, and

* "If the plague" (after the suspected garment has been shut up seven days) "be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire."

selfishness, and evil. Therefore, the highest offices and the most dignified employments, demand a devotedness to the requirements of man that is inconsistent with faithful obedience to Christ. Many a garment beautiful and honourable among men, is seen by the priest's eye to be infected with deadly and incurable leprosy. Indeed, while the arrangements of earth continue as they now are, we shall find ourselves in continual danger of so binding ourselves to be the servants of others' wills as to deprive ourselves of our liberty to obey God. Let not then the lust of gain, or of influence, or of dignity, nor any desire to ascend the ladder of human greatness, tempt any to subject themselves to arrangements or rules which, if obeyed, involve disobedience to the Scripture and to Christ. Any position in which we have liberty to serve God and obey His requirements, may be retained; otherwise, the garment is leprous, and if it cannot be washed or altered must be utterly burned.

But once more; even if our persons and our garments should be free from leprosy, we may become connected with it by means of an infected "house"; for houses also could be smitten with this plague. We well know the moral sense in which "house" is frequently used in ordinary language as well as in Scripture. It suitably expresses those corporate associations of which the world in its past, and more especially in its present, history, affords such multiplied examples. Associations secular or religious are the very sinews of the world's strength—

individual energy being as nothing if unaided by associated action. Accordingly, that great incubus of evil that has for so many centuries brooded over the Western half of the Roman World, is an association formed in the name of Christ. It pretends to be THE house of God—the house over which Christ as the Son is set—the pillar and ground of God's Truth. Yet in it Satan's throne has in a peculiar sense been established. Leprosy covers it. What beam, what pillar in that evil house is not full of leprosy in its direst and most deadly form? What true priest of the sanctuary could look thereon and not say—"Behold, the plague is spread in the house: it is a fretting leprosy: it is unclean." Every true servant of God should say so, and remember the command that follows: "he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place." But men, yielding to the impulses of nature, like Saul when he spared Agag and the flocks of the Amalekites, may spare what God commands them to destroy. How different would the history of Protestantism have been if instead of "scraping" the leprous house of Romanism and removing some of the stones, and such of the plaster as seemed most tainted, they had pronounced the whole fabric utterly leprous, and abandoned it to destruction.

Blessed, indeed, most blessed are the truths in which all the various Protestant Confessions AGREE.

Such truths are indeed as new stones, fair and clean: altogether unfit to be builded in with those which are yet "green" with the pollution of leprosy. There are many true and earnest servants of Christ whom it greatly concerns to enquire, whether it is meet, that purified articles of faith should be connected with an unpurged ritual. Shall worldly and evil men be recognised as Christians, and even as ministers of Christ, simply on the ground of having submitted to some ceremonial rite administered, perhaps, by men as worldly as themselves? A house so purified is not purged from leprosy. Wherever Ritualism reigns—wherever she is permitted to stand at the threshold, and bestow the right of entrance into the house of God—wherever she accredits as worshippers those whom she has introduced within the pale—whenever she accompanies to the grave with words of peace those respecting whom the word of God commands us not to speak words of peace—whenever the youthful catechumen and youthful minister are supposed to receive heavenly grace and gift in virtue of the imposition of a hand whose power is only that which Ritualism has pretended to bestow, *there*, remains the festering canker which has made Christendom what it is—leprous—for the most part hopelessly leprous in God's sight. Oh! that all the true servants of God would remember that the word of God does speak of houses that are hopelessly leprous. They would dread half measures then. Compromise is the idol of the present day. The

question commonly proposed appears to be, not how near we may go to Truth, but how near we may keep to error without being altogether drawn into the vortex of ruin? Yet surely he who dreads leprosy either for himself or others (and are we not commanded to dread it?) would not tarry in a leprous house. There is a voice indeed calling itself the voice of charity, that seeks to soothe to slumber those who linger there. But it is not the voice of true charity. It is a feigned voice—the voice of the enemy. Charity can do nothing there except sound the trumpet of alarm, and this she does: for the most part receiving in return, scorn, hatred, and contempt. May we ever remember then that it is not the world, but only the people of God that can do the work of God: nor can even *their* labour be prospered unless they cleave very closely to the word of God. So only can the man of God be thoroughly furnished.

Yet although it is very obvious that we may by corporate connexion with others become involved in all the responsibility of their actions, we nevertheless practically find that there are no circumstances in which the sense of responsibility is so easily lost as when individual is merged in corporate agency. Indeed, the tendency manifested sometimes, even by Christians, to do corporately what they shrink from doing individually, is so palpable, that “corporate conscience” has become a by-word with many. Some too who act as Heads over corporate bodies are wont to justify their abandonment of their own

individual principles—principles which they firmly hold to be true, on the ground that the Heads of corporate bodies must represent the principles of those bodies, and must therefore lay aside their individuality, and express as far as possible the judgments of others. But was this the kind of government that Christ intended to establish amongst His people? To act on such a principle may be called self-abnegation, but it is in reality unfaithfulness—base unfaithfulness to God and to His Truth. Leprosy must surely spread in every house that is ordered on such principles as these.

It is very certain that at a period like the present (which is not one of spiritual strength or faithfulness, but rather of weakness) there will be few who can honestly judge themselves in the light of the chapters we have been now considering, without feeling themselves to be more or less condemned. But painful though this be, it is better than ignorant self-complacency. “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Let us beware of being tempted to set aside any of the principles of God for the sake of excusing ourselves, or vindicating our own consistency. Our characters are not to be defended at the expense of God’s truth. Better to confess our own inconsistency, than for the sake of self-vindication to uphold falsehood and stigmatise Truth. In Israel, every thing was morally out of course when the Lord Jesus stood

amongst them. Yet they would justify themselves and their practices; and rather than confess their failure and inconsistency, would defend the most palpable evil, and resist the most obvious truth. In such circumstances what room is there for the action of grace? They persisted in placing themselves on the ground of righteousness; and in righteousness they have been met. They refused to acknowledge moral leprosy either on themselves, their garments, or their houses; although asked to acknowledge it in the presence of One who came among them, not to judge but to heal. "I am the Lord that healeth thee." Gentile Christendom should have profited by the warning, but it has not. Christendom, too, has not continued in God's goodness, and yet will not confess its failure. It speaks of progress and the triumph of Truth, whilst apostasy is advancing and judgment is near. Have not we, therefore, as living near the time when the Gentile branch also shall be broken out of the olive-tree, reason to consider our ways and to inspect our dwellings. If any leprous house can be purified let it be purified. But if we know that it is so stricken with the plague, that no hope of purification remains, what have we to do but to renounce it?

Such is the commandment of God. Such too is the principle on which He Himself acts in dealing with His own works, when our sin has marred their perfectness. Our bodies, for example, when first He created them, were clothed with dignity and beauty. They were not, when first formed in Eden,

“bodies of humiliation”; no power of death was found in them, nor any sin; but now that they have been ruined by the fall, they are to be “dissolved”; and in the case of the redeemed, to be raised up in the power of heavenly life, made like unto the glorious body of the Lord. So also with creation. It too has been marred—subjected to vanity and the bondage of corruption in consequence of man’s sin. The whole framework of this Adamic creation, has been penetrated by the effects of Adam’s transgression and is to be swept away; and new heavens and a new earth are to be created wherein righteousness shall dwell. Then we shall no longer behold leprosy nor any plague, nor have to judge any longer between the clean and the unclean. The former things will have passed away; and ourselves, and all the circumstances of our being be no less pure than the gates of pearl through which we shall enter the city of our God. Grace will then have accomplished its purposes in the “great redemption,” and we shall reign in life.

Only, however, because of grace; for all the saints of that heavenly city will have been lepers once—lepers whom grace has cleansed. Grace is now gathering for that holy city. It goes daily without the camp to seek the outcast leper. It leaves him not in his misery; it enquires after him; it visits him and speaks to him of Jesus, and of forgiveness, righteousness, and life, as the free gift of God to all who cast themselves on Him. Blessed are they who despise not the waters of the true Siloam. There

are amongst us waters more blessed, more potent than those of the typical Siloam. One, mightier than any angel, has descended and left amongst us waters, not of transient but of abiding efficacy—their virtue not exhausted when communicated to one sinner, but able to heal all sinners. Nor are they reached by effort, but simply by the look of faith. O that many lepers may know their healing power. Sorrowful indeed would it be to speak of leprosy, if we could not also speak of the fountain opened for sin, and for all uncleanness, in the blood of the Lamb. “Blessed are they that wash their garments,* that they may have a right to the Tree of Life, and enter in through the gates into the City.”

* Μακαριοι οἱ πλυνοντες τας στολας αυτων. Such is the true reading in this passage.



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